PACIFIC LUTHERAN
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The LUTHERAN OUTLOOK

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Pointed Paragraphs

HOW TO LIVE

GET YOUR GRAMMAR RIGHT! Live in the active voice rather than in the passive; thinking more about what you do than about what happens to you. Live in the indicative mood rather than in the subjunctive; concerned with things as they are rather than as they might be. Live in the present tense, facing the duty at hand without regret for the past or worry about the future.

Live in the first person, criticizing yourself rather than finding fault with others. Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd. If you want a verb to conjugate you cannot do better than to take the verb "to love."—*William DeWitt Hyde.*

People are fed up with swing. Folks want to hear the melody for a change. All over the country swing bands are breaking up and trying to reassemble into sweet outfits.—Frankie Carle, noted pianist.

A PERFECT WIFE

This story is told of Benj. Disraeli, Earl Beaconsfield, who became one of the most famous of Britain's Prime ministers. His marriage in 1839 to the widow, Mrs. Wyndham Lewis, was an exceedingly happy one. For him, as a rising young statesman, she proved to be "the perfect wife." In after years he used to tell her, in a joke, that he married her for her money, but he would smile approvingly when she replied: "Ah! but if you had to do it again, you would do it for love."—*Western Mail.*

Drunken drivers enhance their chance to highball home in an ambulance; if these signs blur and dance around, you had better park and walk to town.—Burma Shave Company.

HE MIGHT CONVERT THEM

The train robber lined up the passengers and went through their pockets. "Come, shell out," he demanded of a sad-faced clergyman. The minister's pockets yielded nothing. "If I had such energetic fellows as you to pass the plates in my church, I might have something to give you," he said.—*Harpers.*

Say not you know another entirely, till you have divided an inheritance with him.—Kaspar Lavater, 1741-1801.

A PLOW AS AN ALTAR

In one of Tolstoy's stories the great Russian author tells of a Crimean peasant who was forced to plow on Easter Day. Since he could not go to church and burn his votive candle, he lighted a candle and attached it to his plow. There he kept it burning as he followed the furrow back and forth throughout the sacred day, so that his daily labor became a sacrament.—*Dr. Wm. Stidger, Young People's Weekly.*

Cost of heating a home should be no higher than usual this year if you keep the windows down, shut off the upstairs and wear a sweater.—Kansas City Star.

LAZY PREACHERS

The deadline in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest.—*A. J. F. Behrends.*

I am only a spark,
Make me a fire.
I am only a spring,
Make me a lyre.
I am only a drop,
Make me a fountain.
I am only an ant hill,
Make me a mountain.
I am only a feather,
Make me a wing.
I am only a rag,
Make me a king!

—Amado Nervo, poet of Mexico.

THE GATE TO SUCCESS

A study made by the Inter-collegiate Guidance Association of 153 leading professions and vocations shows that advanced training of a college level or higher is prerequisite for 70 per cent of the professions. This means that the lack of a college education clos per cent of the doors of the most able vocational opportunities ev the boy or girl who may have along these lines!—*Eunice C. Best's Insurance News.*

On one occasion, a dull and winded member of Congress sc Henry Clay, "You, Sir, speak fc present generation, but I speak fo terity." To which Clay respo "And it seems that you are resol keep on speaking until your auc arrives."—Ralph C. Smedley.

WHILE HE IS THERE

If I did not see that the Lord watch over the ship, I should long have abandoned the helm. But Him through the storm, strengthe the tackling, handling the yards, sp ing the sails—yes, more, comma the very winds! Should I not coward if I abandoned my post? Him govern, let Him carry us for let Him hasten or delay, we will nothing for He is there!—*Martin ther.*

A man picks a wife about the way an apple picks a farmer.— crafter.

The Lutheran Outl

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REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island

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EDITORIAL

Why Diplomats Fail In Their Strivings

ACCORDING To Wallace R. Deuel, a Washington staff correspondent of the *Chicago Daily News* and other newspapers, the State Department has been ...ing a bit of "soul-searching" lately in an effort to dis-...ver why American diplomats seem to be in such dis-favor with the rank and file of the American people. Very quietly it ...as sought the opinions of cross-sections of the public. ...mong the replies the department has received to the ...uestion, "Why don't people like diplomats?" are the ...llowing:

He is a rich man's son, born and brought up in Boston, ...ew York, or Philadelphia.

He went to an expensive, exclusive, private prep ...chool somewhere on the eastern seaboard, and attend-...d Harvard, Yale, Princeton, or some other "Ivy League" ...niversity.

He attaches too much importance to social glamor and ...litter, and to ritual and ceremony of all kinds.

He may be good at passing a teacup or kissing a ...uchess' hand, but he doesn't know much about the ...rim realities of life—about trade and manufacturing, ...arming and engineering, to say nothing about modern ...arfare.

He is a deceitful and dishonest man, who wraps up ...hat he has to say in language that conceals his real ...houghts.

All this, we are told, has given the State Department ...uite a jolt, and efforts are now being made to raise American diplomacy in the esteem of the common people.

HOWEVER, now comes President Daniel L. Marsh of Boston University and delivers a broadside not only against American diplomats but against all the so-called statesmen of the world who have been charged by their respective governments to bring peace and order out of the present chaos. Their dismal failure thus far, he asserted in a baccalaureate address, has been due very largely to heavy drinking, which has turned recent international conferences into "lost week-ends."

"It is time," said the Boston University head, "for somebody to call attention to the fact that the members of the United Nations would think more clearly and act more patiently if there were less guzzling of liquor."

Real point was given to the university president's criticism when news dispatches from Washington told of the recent feast put on by the Russian embassy in that city, honoring the twenty-ninth anniversary of the Soviet Revolution. Had the common people of Russia witnessed the scene, they would probably have been amazed at the grandiose affair. There were four buffets serving turkey, ham, salads, lobster, fish, and every conceivable kind of cocktail dainties. There was also ice cream with fresh strawberries and a great variety of fancy cakes. And, to cap it all, there were several bars dispensing strong drinks of every kind.

Mr. Molotov was there and was the center of attention. It is reported, however, that, although the crowd was large, many of our own high-ranking state officials were conspicuous by their absence, thus giving tacit disapproval to such celebrations.

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IT IS NOT necessary, however, to single out the Russians for criticism. It is a matter of common knowledge that strong drink flowed freely at the history-making Yalta, Teheran, and Potsdam conferences. Perhaps that is one reason why, after President Roosevelt's death, the American State Department was not quite sure what international commitments and horse trades had been made at Yalta and Teheran; and that, perhaps, is also the reason why such an infamous document as the Potsdam Agreement could have been drawn up.

And as for the United Nations, while no prayer was offered at the opening of its sessions to invoke the blessing of almighty God on its deliberations, great care had been taken to provide bars where delegates could inflame their minds while they sought to slake their inordinate thirst.

Perhaps, there is real reason, therefore, why diplomats in general are in such low repute among the American people. And we would not be surprised if sober-minded people throughout the world share the American viewpoint. More praying and less "guzzling" might be a good formula for the statesmen of the world to think about.

A Melancholy World Greets Holidays

A MELANCHOLY world greeted the coming of another Christmas and New Year season. In devastated and troubled Europe there were pathetic efforts to bolster human morale by a show of cheer and gaiety, but the outlook in most countries was anything but hopeful.

The shadow of famine hung over most of Europe, with the exception of Sweden, the United Kingdom, Switzerland, and Russia. Mild weather made conditions more tolerable for millions who had no fires in their homes, but a blanket of snow added to the bleak picture presented by Berlin's tragic ruins.

Perhaps the most significant event on Christmas day was an exchange of greetings between two war-battered cities—Coventry in England and Hamburg in Germany. Also notable was a radio greeting from London to the German people in the British zone of occupation. The greeting was given in German by John B. Hynd, Chancellor of the Duchy of Lancaster and Minister in charge of the British zone, who told the German people that it would be mockery to wish them a "Merry Christmas!" Said he:

"I would very much like to wish you a happy Christmas, but I cannot do so when I think of the misery and cheerlessness of your ruined towns. But I can tell you with all sincerity: be of stout heart. This Christmas shall and can usher in a new era of peace and good will to all men."

King George of England, speaking into a golden microphone in his study, told the British Empire:

"We cannot expect a world so grievously wounded to recover quickly, but its convalescence can be hastened by continued endurance and good will."

Speaking of the devastation and suffering everywh and especially in stricken Europe, the British mona commented that "the reconstruction so urgently nee is quite as spiritual as material." "In His own g time," he added, "God will lead our feet into the w of peace." His final word was a quotation from Rob Browning's "Epilogue", admonishing his hearers "greet the unseen with a cheer."

The *New York Times* on the day following Christ published two full pages of remarkable interviews w locomotive engineers in eighteen countries scatte throughout the world, in which it tried to depict the of the common man in the postwar world. In its c summary of what these men had to say, the *Times* stat

"All over the world, as the year nears its end, m look about them and find life difficult. They are troub and weighed down by the everyday problem of prov ing food and clothing for their families. Comfort a optimism are common in only a few countries.

"The general portrait is one of hardship. Except the United States, Sweden and Russia, the outlook generally on the melancholy side, with only faint edg of hope.

'There seems to be general agreement among th men at the throttle in different parts of the earth t there will be no war in the near future. Unanimou they discount such talk or just pray against war.

"Almost everywhere but in the United States, in Sw den, and in one or two other countries these men scrab for food and clothing, for coal. Most have fairly go shelter, but life's necessaries are sometimes beyond th reach."

While peace reigned in Palestine on Christmas day 30,000 pilgrims moved in a steady stream down crowd roads between gnarled olive trees toward the scene the Nativity at Bethlehem, British troops in Jerusal watched anxiously for renewed disorders among the bellious Jews. They had good reason to do so, for December 29 members of Irgun Zvai Leumi, Jewish u derground terrorist organization, kidnaped a British m jor and three other soldiers and flogged them in reta ation for similar punishment meted out by the Briti authorities to a Jewish youth who was accused of pa ticipation in a bank robbery.

In Indo-China, where the French were making a d termined effort to put down native aspirations for i dependence, and in China, where the tension betwe the Nationalist government of President Chiang K shek and the Communists continued, guns still rumble It was the fifteenth consecutive year since the Mukd incident that the world had not known complete peace Christmas time.

Such, briefly, was the state of the "brave new worl which the advent of peace and victory after Wor War II had ushered in. Thoughtful souls will not fi much encouragement in the present outlook, but men faith will be stronger than ever in their conviction th Christ alone has the remedy for a world that is near t

k of despair. They will agree with King George t "the reconstruction needed is quite as spiritual as erial." Sin is the grievous malady afflicting mankind ay as in every age, and Christ alone can set men's t in the paths of true happiness and lasting peace.

overnment to Take eligious Census

NNOUNCEMENT has been made by the Department of Commerce that the decennial census of religious dies in the United States, authorized by Congress, will taken early this year. Blanks have already en mailed to local congregations, with the re- est that pastors or church clerks fill them out and re- n them with the least possible delay. Where pastors ve more than one congregation, a separate report uld be made for each church.

The figures to be furnished are for the year 1946. In dition to the total number of members of the local ngregation, the questionnaire also requests that the mber under 13 years of age be designated.

Other information desired relates to such matters as urch buildings, their value, and debt thereon; par- nage, value, and debt thereon; expenditures during e year, including salary of pastor, other salaries, run- ng expenses, and benevolences; parochial and Sunday hools, together with number of children enrolled, and achers and administrative officers; name of pastor, mber of assistants, number of other churches served him or assistants, together with names and locations such churches.

Inasmuch as the federal religious census is based en- ely on reports furnished by local congregations and es not rely on figures provided by general church dies, it is of utmost importance that every congrega- n fill out a blank and return it promptly. Failure to so will result in inaccurate and lower figures for the nomination to which such a non-co-operating congre- ation belongs.

light of Prisoners eiled in Secrecy

DESPITE THE DEMAND of the American State Department that German prisoners of war captured by merican forces and turned over to its allies be per- itted to return to their homeland, there is as yet no in- ication that the French authorities intend to comply ith our government's request.

Meantime, newspaper correspondents who have at- empted to investigate the condition of these POW's have ound their efforts thwarted by strict censorship impos- d by the French government. Visitors who seek to vis- t the 106 prison camps scattered throughout Frances and score of other camps in Morocco, Algeria and Tunisia re compelled to give two day's notice, during which time "unfortunate cases" are hidden away from prying eyes.

Inspectors of the Geneva International Red Cross make periodic visits to the camps, but even these are prevented from making any reports to the press, the Churches, or welfare organizations. Reports are made solely to the "detaining powers", in this case France, and, because the action of the United States in turning over the prisoners to another power was in violation of the Hague Convention governing the treatment of prisoners of war, duplicate reports are also furnished the American authorities.

Information secured by American press representatives, however, indicates that recent findings of the International Red Cross have pointed out that camp conditions are far from satisfactory. Prisoners are compelled to live on inadequate rations, have insufficient clothing, and are housed in unheated barracks. It is also a matter of common knowledge that large numbers of German prisoners returned by the French to the American armed forces shortly after hostilities ceased were in deplorable physical condition. In some cases they were described by American correspondents as living skeletons, far more pitiable than anything they had witnessed in the most notorious of the German concentration camps.

M. Pasdevant, a representative of the International Red Cross who returned recently to Paris after having consulted with the American authorities in Washington, was quoted as saying:

"One difficulty lies in the fact that the Hague Convention pre-supposed that POWs would be released within a reasonable time after hostilities ceased, as always happened in former wars.

"This time, for political reasons, there is a protracted delay in establishing official and technical peace, because no German government exists to make peace with, and no peace treaty has been drafted. The view I found in America is that this is no fault of the captured German soldiers, many of whom have been mobilized and away from their families for more than seven years now and still have no prospects of release."

It is at least heartening to know that the American government has begun to make forceful representations to its former allies in regard to this human slavery business. The pity is that a nation such as ours, which boasts of its own Bill of Rights, should ever have become a party to such an inhuman procedure. And that France, a sister republic with its vaunted slogan of "liberty, equality and fraternity," should become guilty of such a crime against humanity is a blot on its name that will be hard to remove.

Let the Church continue to raise its voice in solemn protest against this continued manifestation of cruelty and vengeance. Surely this is not the way to win a just and enduring peace. Already the victor nations have been sowing to the wind, and there is no surer way of reaping the whirlwind.

Christianity Winning Victories in Japan

BRIGADIER General Bonner Fellers, who was General MacArthur's "right-hand man" from 1943 to July 1946 and who flew into Japan with MacArthur on the first day of the American occupation, believes that the land of the Mikados is ripe for Christianity.

"Christianity, supported by a liberal constitution and government, has a great future in Japan," he recently told a group of laymen and representatives of religious organizations in New York City.

Militarism, according to General Fellers, has been completely discredited among the Japanese people. With this revulsion of feeling toward the militarists has also come a marked change in their attitude toward the Shinto religion, since Shintoism and militarism were closely connected.

General Fellers describes the Japanese people as simple folks who are very kind in their homes. Today they are searching for a new religious faith and a new ideology. In a definite upsurge of interest in Christianity, churches are filled to overflowing.

It is significant, the General believes, that all three Japanese Prime Ministers who opposed militarism had Christian wives. Although they are an insignificant part of the population, many Japanese Christians occupy key positions and are influential. The Emperor is also friendly toward Christianity, although it is doubtful if he will become a Christian because of political reasons.

Three million copies of the Bible sent to Japan were quickly snatched up by the people. Even prisoners of war are reading them. Japanese Christians are doing all kinds of tasks in order to earn money to further Christian work among their people.

While the Japanese people are fearful of Russian aggression, they believe that Japan and China in the near future will live together as good neighbors.

"Through Hell of War" Has a Grim Sequel

IN THE OCTOBER issue of the LUTHERAN OUTLOOK we published under the caption, "Through the Hell of War," the letter of a Silesian refugee, Erna Radimersky, telling of the experiences of her family as they fled from their home in Oppeln, Silesia, before the advancing Russians. The letter was written to a brother, Dr. George Radimersky, a member of Bethlehem Lutheran Church, Lansing, Mich.

It will be remembered that the aged father had refused to leave the home in Oppeln. "He had made up his mind," the daughter wrote, "and said that the Russians would not harm an old man." The mother, on the other hand, joined the band of refugees fleeing in the direction of Germany, but eventually became ill and was pla aboard a hospital train whose destination was Pra Czechoslovakia. She never got out of that country.

The tragic sequel to the story is now revealed in additional letters received by Dr. Radimersky, the f from his sister, Erna, and the second from another sis Here is the first:

"Father is dead. I am repeating to you word for w that part of the letter which I received from Mrs. S nowski, Bowalno, prov. Opole-Polska. She writes: must first break the sad news to you that at the entra of the Russians your father died in his apartment. M Segel (she used to live in the red house on the oppo side of the street and was between sixty and seve years old) after having been raped several times by Russians, is said to have fled to your father for pro tion. Both were found dead, she having bled to dea This I heard from a woman who used to live in t street. Mr. Mainka, who also lived in that same str was shot to death by the Russians. As far as I co learn, all are said to have been buried by Pastor Sore ba near the Peter-Paul Church. Pastor Soremba is s there. I shall, therefore, try to get further informat from him and let you know. As far as your mothe concerned, I have learned that she has fled to relative

The second letter reads:

"After I had written three times to the authorities Prague concerning mother, I received the news toc that mother died in Sbraslawitz May 4, 1946, and t she was buried May 8, 1946. There are no further tails, but I shall try to obtain as much information possible about her and her death.

"Mother had 7,000 RM. in cash on her person, bank posit books, a suitcase with clothes, two travel blank one feather pillow, and my silver fox fur.

"I wish to emphasize that I am not concerned with t material side of the situation, but rather with the c cumstances under which mother spent her last f months. Only then I know I will have peace. T thought of mother's tragic death gives me no rest, a pursues me day and night."

Though tragic in the extreme, this sequel to "Throu the Hell of War" is not unique in any way. It mere reflects the agony and misery of millions of helpl people—old men, women, and children—who are dra as innocent victims into the vortex of death and destr tion when the passions of war are unloosed. But sure it should cause the Church to ponder anew its own sponsibility when such a catastrophe overtakes mankin Had the Church of Germany and the Churches of oth lands had the courage to demand a halt to selfish a unholy nationalistic ambitions, is it not possible that t sordid story of World War II would never have stain the pages of human history?

The Christian College

WOULD lead students through the halls of classic culture to know the "Holiness of Beauty," but also duct them among the hills of Palestine to behold the eauty of Holiness."

would direct attention to the stars, but also point to Architect of the heavens.

would lay bare the mysteries of cells and structures, t also make known the Giver of Life.

would introduce students to the products of great nds, but also explore the nature of the Infinite Mind.

would open to students the literature of the nations, t pre-eminently magnify the Book of Books.

would trace the course of human history, but also art the ways of Divine Providence.

would clarify the principles of economics and social tion, but also unfold the Laws of Sinai.

would cultivate a taste for beautiful music, but also part the hope of celestial melodies.

would stress the possibilities of human achievement, t show above all the need of divine grace through rist, the Saviour.

would stimulate to material progress, but also urge on spiritual conquest.

would inculcate abiding loyalty to country, but teach supreme allegiance to the Kingdom of God.

It would advance national welfare, but also promote a world brotherhood in the spirit of the Prince of Peace.

St. Olaf College, Martin Hegland
Northfield, Minn.

NEW YEAR CANTICLE

By Marty Marty, Milwaukee, Wis.

HE HATH put a new song into my mouth.

I have sung long before, and now retain
Forgotten psalms, together with their days.
And I still sing, but can not now attain
A harmony sufficient to His praise.

Songs past sustain me, and I favored those,
Unwilling to discard them with their years.
Songs present strengthen me, but are morose
And cannot be as eloquent as tears.

So what are they to me? The time is choice
For that awakening for which man longs:
Who hears the Word from God receives a voice,
Is now inspired to sing new songs.

I will sing unto the Lord a new song.

A Crisis in Lutheranism

By Franklin Clark Fry
President of the United Lutheran Church in America

JUNE 25, 1946, was one of those pivots on which history is swung. Although the future recorder may not have the acumen or the information to detect it, was a decisive date for ecumenical Lutheranism. A momentous issue was in the balance at Uppsala. The Executive Committee of the Lutheran World Convention had been meeting affably. Now it had to make up its mind. Should the Lutheran Churches of the world adopt a common stand in relation to the emerging World Council of Churches? A more powerful Lutheran unity or a potential cleavage waited on the choice. The verdict on that day would affect the future decisively.

American Lutherans were seriously hesitant about the World Council of Churches. Our strongest objections on principle were to the scheme of representation which had been written into its provisional constitution. This arrangement assigned to groups of Churches a fixed number of seats in the Assembly and the Central Committee of the World Council on a *geographical* basis. At this vital point *confessional* difference seemed ignored or at least slurred over.

Emphasis on Geography

So many were to be elected from North America, so many from Great Britain and Ireland, so many from Continental Europe and so on. The allocation of seats was not to be to Lutherans, Reformed, Anglicans and other confessional units, as it ought to be in a council of Churches but to Americans and Britons and other Europeans within territorial limits. The assumption was that the closest affinity, the most significant ties were regional rather than those of a common faith. That distressed us.

Official leaders of the Lutheran Churches of America

The address of the President of the United Lutheran Church in America was one of the highlights of the Rockford convention of the American Lutheran Conference. In last month's issue of the LUTHERAN OUTLOOK we explained that Dr. Fry had spoken without manuscript, wherefore we were unable to reproduce his address. We are happy, however, that he has since complied with our request for a brief synopsis of a portion of his message.—The Editor.

had agreed on September 6, 1945, to insist that this impediment must be removed. We had covenanted with each other to encourage our Churches to affiliate with the World Council only on that condition.

Scandinavians Not Disturbed

The folk Churches of Scandinavia, in marked contrast, had fewer qualms. Their national character made the geographical rule of representation appear less repugnant and even less illogical to them. They had accepted this electoral device without challenge and apparently without any sense of its deep incongruity in declaring their adherence to the World Council. Comparatively little seemed to be involved either way. The Churches of the north would be assured of approximately the same number of delegates, whether they would be assigned to them as Swedes and Norwegians and Danes and Finns or as Lutherans. The choice of a basis of selection did not look like a material one, since the results would be nearly identical in either case.

The grave peril confronting world Lutheranism on June 25, 1946, was that its most potent surviving elements, the Scandinavians and the Americans, might be divided. If the article of the World Council's constitution about representation were not altered, the Scandinavians would be *in* and the Americans would *stay out.* That would have been damaging indeed. The glory of the achievement in Uppsala was that Lutheran solidarity was not only preserved, it was mightily buttressed and extended!

The American Argument

The thrilling conclusion was that the convictions of the American Lutherans prevailed. Our most impressive pleas proved to be three.

1. As sincere friends of the World Council of Churches, we vigorously favor grounding it on the strongest possible foundation. The really effective bonds which unite Christians are not primarily those of nationality or culture but those of a common faith. The World Council will need the most powerful adhesive it can find. Nationalism, far from being a legitimate standard fo World Council of *Churches,* has proved that it can the most insidious enemy of Christianity. How paradi cal it would be if the World Council were to encour a fusion of Churches on a nationalistic basis in Germa for instance, — of all places!

2. We American Lutherans are reluctantly aw that not all the Protestants of our continent are evang cal Christians. We would be distinctly uncomforta in sitting down with elements or individuals that Unitarian in theology in a regional electoral assembly the World Council. It would be unnatural for Ameri churchmen with negative doctrinal leanings to alloc seats in a council of *Churches* to us or for us to alloc seats to them. Both our affection and our confide link us with our confessional brethren rather than w our physical neighbors.

3. Every minority Lutheran Church which has ported its views on this issue — in Holland, France, land, Hungary, Australia — has declared in favor confessional representation. One and all will fee firmer security with this guarantee. Even in the dis bution of relief, the predominant Reformed Churches some countries in Europe have seemed insatiable. T rights of the outnumbered Lutheran Churches have be slighted or eclipsed. May this not happen again in allocation of seats in the World Council if it is to be nations or continents and not by confessions?

A Thrill in Eidem's Reply

To the last day of my life I shall still tingle to the ma nanimous reply of Archbishop Eidem, "We of the nor ern countries are willing to recommend this propo with gladness to our brethren and our Churches. T is not just a gesture of compliance. We agreed because is right and expedient." Without any hesitancy Doc Jorgensen of Denmark, Professor Moe of Norway, a Bishop von Bonsdorff of Finland concurred.

An epochal victory for world Lutheran unity had be won.

The Problem of Human Unity

By Samuel M. Shoemaker
Calvary Episcopal Church, New York City

That they all may be one . . . . John 17:21.

WHAT IS THE relation between basic convictions which we cannot surrender, and having to get along and work with others who do not hold those same convictions? It is my belief that we shall find it possible to work side by side with those who keep their eyes steadily upon the common dangers, and upon the common objectives; and at the same time realize there are others who, while accepting the fact of both, seek to recognize and reach them in different ways from ours. The moment anyone says, "My way is the on way," he dis-unifies himself from the group. We mu recognize that most people are agreed about great o jectives, like peace on earth, like unity in the huma family, like the desirability of freedom for all men; b differ in methods and timing as to ways in which the things can be brought about. Perhaps we can get mo light on this if we think about human unity in certa areas of our life where it is supremely needed.

Let's begin with the world. We seek "One World as Mr. Willkie said. There are two billion of us. W

r in color, language, geography, education, tempera-
t. Yet we all have the same impulses toward liberty
opportunity, and if we respect the same impulses in
rs, the "good earth" holds sufficient for our need,
gh not for our greed. We cannot wait for unity to
x out only through slow processes of education and
ciation: we must seek it also through the rough im-
iacies of actual politics. Conferences, like that at
Francisco, where all the facts can be aired, all the
culties faced frankly, and mutual accord can be
ht must play an increasing part in creating unity a-
g nations. A realization of the ever-present dangers
ar, and of revolution on the part of distressed people
n awareness of ignorance, poverty, disease, and pa-
sm as our abiding enemies — and holding before us
common objective of one world of free and responsi-
men — these things will help us towards unity among
ons.

Achieving National Unity

Within the nation, similar bonds can keep us together.
re seems to be nothing in the democratic system
ch does not allow for continuous change in the direc-
of improvement: but everything depends upon the
han nature of our citizens. If the peace bought with
blood of our men and that of our allies means no
e to us than a chance to go back to our old, selfish
s, then we shall soon be sowing seeds of war again.
usiness, press, education, and the Church go back to
ing merely their own private interests, forgetful that
in this world is never killed, but held in abeyance,
we may expect conflict and war again in the world.
ays selfishness and intolerance are the enemies of
ty. It all comes back to character and right human
tions in the end.

he training ground for unity should be in the home.
at makes for unity in the home is a realization that
— children and parents, employers and employes, —
subject to something higher than the will or in-
sts of any one of them or any group. This makes
m considerate of one another, while yet expecting
best of each other. This means an objective stand-
that is binding upon everybody, deviation from
ich means breaking family unity. The home is an
in itself, insofar as the relations within it are of su-
me importance. It is a means to an end, insofar as
whole family should be dedicated to developing
nd, unselfish, God-inspired personalities to do the
rk of the world as Christian servants of God and man.
d and His will, with everyone seeking to know and
e Him better, and to find and do His will, — there is
only sure basis I know for an enduringly happy
ne, which means a unified home.

How Attain Religious Unity?

One of the knottiest problems in the field of human
ty is religious unity. Personal religion can and must
a great factor in bringing about human unity in every
area. But organized religion is one of the places where unity is most needed, and where it is actually hardest to achieve. This is due to the fact that our religious convictions are intensely personal and are often held with tenacious intolerance of other views. The dilemma which seems to face us is this: if we are going to have unity, we must scrap our convictions — and if we are going to stand by our convictions, we cannot have unity. It almost appears that, to the degree to which we are prepared to go in surrendering our convictions, we can have unity with others; and to the extent that we will sacrifice no convictions, we cannot have unity with others.

We should be at a hopeless impasse if we did not remember that God's Holy Spirit is the God of the present and future, as well as of the past. We believe that, since Pentecost, wherever He comes, He helps to make people one. We cannot but feel that it is His will "that they all may be one," as His will and our Lord's will are one will. There is a oneness of body, and there is a oneness of spirit. Some differ upon whether it is desirable that there should be only one body of Christians, except for the basic sense in which we are now and always have been one body, i. e. the fellowship of baptized Christian people: we certainly do not want a stereotyped kind of Church, which tries to make everybody worship in just one way. But no one dissents from the desirability that we shall be one in spirit: we must believe that the intense desire in the hearts of so many people for Christian unity is born of the Spirit himself, and must find expression in truer unity.

Three Essential Requirements

Is there any daylight on how this can come about? I see three great needs if progress is to be made:

First, we need to respect the convictions of others. That is not to say we agree with them, or think them adequate or true. But they are *their* convictions, as truly as ours are *our* convictions. The existence of honest differences, and the fact that we can make no progress except in an atmosphere of freedom, and the further fact that God has worked in and through honest lives in nearly every conceivable denomination, makes a rigidly totalitarian and authoritarian view untenable according to my judgment.

Second, we need to remember that real unity is the highest common multiple of our convictions (where they do not differ irreconcilably), and not the lowest common denominator of them. It is as wrong as it is hopeless to expect any denomination to surrender cheaply its dear convictions: surely the truths it has held are meant to be caught up eventually in the whole body of the Church. Let us hold by our convictions, with patience and good temper, and with intense desire to find unity if we can.

Third, we need a spirit of fair play. Letting all be open to the truth, each taking it where he finds it, is the one way of religious liberty. Let us say what we believe in a free land and a free world. Let that truth go where it will, strike root where it will.

Finding Unity in Christ

But, in the end, all that we do depends upon our Commander-in-Chief. I believe that the world's growing unity finds its center in Jesus Christ. If all of us tried to live up to all the meanings we see in Him, if His own perfection were the ultimate to which we all aspired, we should be so much set towards Him and towards unity in Him that we should not be put off and divided by doctrines about Him — rather we should realize that these represent insights into Him, some of them insights drawn fro Him, which are marks of progress and parts of truth

But the chief thing is centering on Him, devotion t Him. That actually bring unfailing unity among rea believers. He can put us at unity within ourselves, b forgiveness and grace: and He can give us unity in ou homes, our communities, our country and our world Let us, with His help, keep from divisive thinking an feeling and speaking; and by His grace let us build wherever we can, one world under one God.

Improving Our Preaching Technique

Rev. Paul Lindberg
Professor of Homiletics, Augustana Seminary

TO ASK a professorial novice to write on "Improving Our Preaching Technique" is like asking, "What's new in preaching?" The answer is evident: There isn't anything new in preaching: everything that can be said about this art has already been said; and what hasn't been said, perhaps wasn't worth saying at all. Our attempt, therefore, will be to think through the old so as to renew our insights, broaden our perspectives, and stimulate our thinking on an old problem which is always the most up-to-date topic in the Church.

It was a preacher of unmistakably fundamentalist stripe who put it like this in a sermon a short time ago, "I don't read what the fundamentalist writes, rather only what the liberal has written. I know what the fundamentalist will say before he even writes it." It has been suggested that the same rule holds in regard to much current preaching. Given the text, any text, or even no text at all, the listener knows what the average sermon will include even before the preacher himself has entered the study to prepare the sermon. Granting any relative accuracy in such observations, and the preacher who wants to keep refreshingly alive, will grant it, there is little arguing against the need for restudying our sermon technique.

Decadence of the Pulpit

It is a general feeling that people do not come to church because of the preacher or the sermon. Great occasions find packed sanctuaries, even with a novice in the pulpit; and the simple presence of a great preacher doesn't necessarily assure a large congregation. One looks long and far to find a correlation between the strength of the pulpit and the size of the listening congregation. Many great pulpit men, but for the grace of God, are languishing away before disgracefully small congregations; while elsewhere sanctuaries are well filled to hear the tinkling of some sweet sounding pulpit cymbal. The office of statistical measurements hasn't come around yet to report any findings on the Sunday morning aspects of this problem. When the congregation calls a pastor, it somehow manages often to bypass the solid pulpit powers of a prospective candidate, an looks rather for first rays of favorable qualifications i statistical reports of his record in accessions, budgetar balancing feats, doorbell ringing records, and some o the lighter effervescences of the "busy" ministry. An one wonders at times if there may be any validity in th fear that "the greatest danger facing the Church in A merica is not the possible decadence of the pulpit."

What pastor has not felt that in emphasizing th preaching ministry, he is bucking the current and thereby out of line with the streamlining tendencies o today's Church? What pastor has not sensed that th seminary did not train him to work efficiently in, or eve to be aware of, the duties with which the average paris loads him down, and by which popular judgment is pas ed on his ministry? Despite such pressures, the man o pastoral vision refuses to yield. He doesn't ask that sem inaries should re-vamp their curricula merely to satisf the whims of an activistic age; he calls rather to the pa tors of the Church to give renewed attention to the cen tral things of the office to which they have been ap pointed. The stress must be for the pastor to forget fo a while the things of more popular appeal, and to reso himself to where flows the real power of a whole Gos pel. It is a power that will not only save the whole ma from the eternal results of sin, but will also energize tha man to the full understanding and living of the Gospel in the life which now is. This can be done only b giving the pulpit ministry its proper place of prominence in the Church; it can be effected only when those wh are doing the preaching firmly believe in the importance of preaching.

A "Back to Rome" Movement?

There are some signs that Protestants, many of them are on their way back to Rome. What other conclusio can we reach when ecclesiastical techniques are geare in the direction of getting many people into the Church and then when the congregation is gathered in full pom to lull it to sleep with soothing ceremonialisms in whic form and tradition and beauty are more important tha

personal magnifying of Christ and the proclaiming of Word of God. Or the backward step of ceremonialis in the pulpit which has its two-headed form. The e is where the sermon, in subordination to the service, meticulously tailored to fit the carefully timed oneur worship of the spirit of streamlining, or diluted so to give offense to no one and to satisfy the digestive bilities of the modern soul. The other is where the mon itself is a pulpit ceremonial, couched in traditionterminologies arranged more to square with accepted ctrines than to meet the needs of present life, a mesge with no dynamic, no stimulus to the soul and mind the hearer, one of those traditional things which can known almost to the very words even before the mon is delivered. To counteract such trends and to intain the direction of the Reformation, we must get ck to the power and practice of the spoken and witssed word.

This means that the pastor must regain his position as prophet. It means that he must

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no is acting as the mouthpiece of God. The Apostle id it basically in his words to Timothy, "Take heed to yself." G. Bromley Oxnam, in his recent publication preaching, turns in the same thought-direction, "The ith is adequate, the problem is the adequacy of the ithful." For a homiletical application, we state it like is, "The message is adequate, the problem is the adeiacy of the messenger."

Such was the genius of the Reformation that it restored t only the dignity of the individual believer, but al the dignity and worth of God to man. The preacher a vessel "meet for the Master's use" must then have mething within himself that conditions the message at God would transmit through him to the Church. ithout in any sense minimizing doctrine and the imrtance of preaching only Scriptural truth, we venture say that the sermon and the man cannot be separated. the last analysis, the man is the sermon, and the rmon is the man. The sermon is a divine message nveyed through the human messenger to the extent at the man himself becomes the crystallized objectifiition of the truth of God. We take for granted that it ust go through the whole man, and must show itself in l that he is and does; for the man must be something fore he has a message of testimony to transmit.

When Power Flows from Pulpit

Our concern in this discussion is primarily with the astor in the pulpit. But how can he give something om the pulpit unless outside of the pulpit he is the embdiment of all that he preaches? Nor do I speak in latitudes of the superficial testimonies of Christian exrnals; my reference is to the wholeness of the Gospel s it has reached every area of man's being, and is seen its larger aspects of the whole personality and in perbectives that embrace every problem of humanity. I m speaking of the depth of evangelical spiritual experiences which cannot be confined to certain types and molds of spiritual expression. It is a depth in which all labels and types are submerged; that is why we can have a Church large enough for so many schools of thought and prejudices in the adiaphora. It is the depth of having found the eternal, loving God who has made himself known through Christ and made himself accessible through the atoning act on Calvary. When that has become part and parcel of the life of the personality in the pulpit, there appears a certain peculiar power that defies technique. If you want to talk about a basic technique, there you have it; but who wants to make the sublime commonplace?

Out of such an experience the true preacher is conditioned to become what he has been appointed to be, "the mouthpiece of the Lord", with whom he has first held inward conversation by the Spirit and the Word. The trouble with earthbound men, and with too many preachers, is that they have limited God to their own prejudiced horizons, and expressed His message through the cramped openings of narrow personalities. In the figure of Josiah Royce, they have led their listeners to see God "through knotholes," and to look at the Christian life "through cracks"; and all this because it is the only vantage point which they themselves possess.

A Message from Within

The urgency of preaching is from within the soul of the preacher, not from the endless schedule of services from which he could not escape if he would; the pressure is from the inwardness of a life in God. It has the ring of a dynamic of inward acceptance, something of the kind that caused the self-styled atheist one time to express in puzzled tone after one of his infrequent trips into the sanctuary (and this only at funeral time), "That man preaches as though he really believes what he is saying."

The contemporary phrase, "preaching out of the overflow," is always apt in discussing preaching problems. We do not use it quite as loosely, however, as did the wife of the university professor who described her husband's agility at speech-making somewhat in this fashion: "He just turns on the faucet and lets it run; then, after about half an hour, he comes back and shuts it off." The compliment of a fond parishioner to her pastor is somewhat more fitting when she described his preaching as merely the scratching of the surface of a very evident unreleased supply of knowledge and teaching. The technique of preaching, the sermon, the notes, the manuscript, the hours of preparation, constitute for the preacher only the occasion for gathering, organizing and releasing from within himself those stores of power and knowledge which he has gathered along the way where he has drunk deeply of the divine. Call these what you will, channels, faucets, control valves — they must be anything but the desperate scurrying for content with which to make a sermon. They are the instruments for the creative overflowing from within the preacher. If the man as a lone individual doesn't count

in all this, then let us arrange for sermonic recordings to be sent out from church headquarters so that in modern spirit we might concentrate our energies on the machinery of the parish.

Walking on the tightrope between the Scylla and Charybdis of this issue, we should take time at least to wave a gesture of commendation to the pastor who doesn't get the headlines today, yet who in deeper meaning may be the truly busy pastor—not in the breathlessness of a ministry piled high with many tasks and with screeching brakes trying for a new record in "pastoral" (?) calling for a day, but the pastor who is occupied in the truly hard work of giving heed to himself in meditation, and prayer, and study, and self-discipline in the things of the inner man. The peculiar contribution of Lutheranism to the world of today must come through some honest and straightforward thinking which in turn emerges from hard hours spent away from men and things. And strangely, Lutheranism, which finds its center of gravity in the material and formal principles of the Reformation, can exercise itself in robust thinking more safely than can the frail structures of the divided sects or the liberty-crushing practice of Romanism. To preserve our particular heritage in Protestantism, we must first work on ourselves to re-establish the spoken and witnessed word in the pulpit and the classroom of the Church.

Having stated that the man and the message are one, the next step is to

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which in itself can be done without in any sense denying the eternal perfection of the eternal Gospel which has "once for all been delivered unto the saints." To say that our message can be improved is only to admit in humble confession that the preacher himself has too often stood in the way of the free flow of the full Gospel.

The best technique toward this improvement is to make sure that the message which we do have is retained. What with the popular vogue of the short sermon, one wonders if it is only one step in the direction of forsaking the pulpit altogether. There would be no anxiety concerning certain trends in modern preaching if one could know that the Sunday morning attendant at our homiletical "quick lunch" stands were also partaking more adequately of a full meal of solid spiritual food at some other hour during the week. Setting the sermon into the background as an aesthetic accompaniment of the service is an aid toward breaking down the already weak program of adult education in the Church. We pastors, who by virtue of our professional task are walking hourly in the atmosphere of the Word, can scarcely appreciate the strain on the heart of the Church in the thin air of modern secularism, and to de-emphasize the sermon is the most pleasant way for maintaining ignorance.

Yet the preacher yields so easily to the many escapes available for one who is frightened at the power of the original message given to the Church. Some escape through the preaching of a superficially understood "social gospel", which may be a sort of realism, but may still be a message without the Cross. Others find their way out by much attention to forms and ceremonies and ecclesiastical adornments. Others resort to the fetish of the streamlined pattern where the clock has taken the place of the spirit. And on the other side of the struggle within the Church, some find their escape through platitudinous repetitions which seem to satisfy the conscience of the preacher in the measure to which they conform to strict doctrine, unchanged in verbal form through the centuries. This finds its counterpart in the desire of some to use the traditional methods of Catechism and memory drill work as an escape from attention to personal deficiencies and shortened horizons in the educational task. And others, we dare say, have even found their escape from the fullness of the original Gospel message through their much evangelistic busyness, which in today's popular form is only another manifestation of modern activism.

Doctrinal preaching has always been and will continue to be the heart of successful preaching. It is the only real content that the preacher has to give. As a scientist in the realm of the spiritual, he reaches into his kit and brings forth the only objective realities at his disposal. Rehearsed techniques in the preacher and professionally adapted bedside manners of the pastor are ludicrous, and sound of the empty shell when unsupported by Scripture-transmitted content. Doctrine may not be just what the listeners are crying for; yet we must give it; for neither does the physician allow the patient to prescribe for his own treatments. Theological and expository content offers the only sound basis for effective preaching technique. But we take heed lest theology turn into a disinterring of the dead past instead of the living expression of the science of God for a present world, and lest the exposition of the text should become a lifeless resort to commentary repetitions instead of the opening of windows into the meaning of God's Word for today. Through properly proportioned theological perspectives and out of the inwardness of his own soul and mind, the effective preacher expresses in his entire preaching program a unified growing development of Christian thought in application to situations at hand. In this we must be clear! The great preacher is one whose entire preaching ministry is a synthesis of Christian thought; the small preacher is one whose ministry is a series of synthetic sermons.

Christian preaching must ever deal with problems and problem-solving; and so it has been throughout the history of Christian preaching. But because the pulpit has too often forgotten, it has been possible for modern pulpiteers to sky-rocket to fame in the popular mind by the very fact that they have announced opportunely the "good news" that they aim to help men solve problems. Long before Dr. Fosdick and his kind discovered this for the preaching world and John Dewey announced it to the teaching world, it was the foundation of Christian preaching. Jesus pointed His every act of a short min-

ry in that direction. Every miracle, every personal proach, every parable, every public sermon sprang m a desire to help man at the point of his most press- problem. And on the Cross He effected the solution man's greatest problem, the sin problem, the problem man's estrangement from God. Would that our preach- g today were cut more closely after the pattern of Him o knew the difference between symptoms and causes, tween curing and pleasing!

There is something in the organismic nature of the rmon which has its technique implications. The sermon ing a living organism, is not completed in the study, on manuscript paper, or even when the preacher has epped down from the pulpit. It finds its completion it meets with a dynamic response in the life of the tener, like the radio-activity of the atomic bomb, hich, some say, may keep on moving with death-deal- g power for many years after the dropping of the mb. A simple recognition of the latent life-giving wer of the sermonic message is a step in the direction improved techniques.

All this while we have been carefully skirting the lges of our subject. The approach has been in line ith the indirect method of good military strategy which eks to conquer the city by surrounding it. We have en the man and the message as one. When these are ght, then the next step is to

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the delivery, for the manner is bound up in the man. here must have been something of an awareness of this the early Church. The apostles were so spurred on y the compelling power of their testimony that they arcely gave a thought to techniques as we understand em today; and they were effective preachers, just like me preachers of our acquaintance who violate every peaking rule in the book, and do it with astounding suc- ess.

There is no last word in the matter of delivering ser- ons; for that changes with every situation. The radio has taught us the utter futility of certain visible factors which a generation ago were considered indispensables; and even unfavorable and disagreeable audio-factors have not prevented the soul of a real preacher from reaching the soul of the willing listener. We have learned that where the man and the message are one in a deep spiritual rapport, somehow an acceptable technique will follow. We have learned that the best technique is to be so engrossed in a message to men, that techniques as such are almost dropped from the mind and unnoticed by the listener. Just like the garb of the properly dressed man, or altar priest, which is correct when it calls least attention to the person but allows the person to serve effectively his mission for the moment and place. They are correct only when they serve as vehicles for the message.

The purpose of the sermon is to edify, not to entertain; to convey a message, not to display words; to make a new experience in the soul of the listener; to sow seeds for spiritual and intellectual growth, not to soothe and lull to sleep; to make a new experience in the soul of the man, not to impress with the novelty of a sermon; to soften the hearts of men, not to crack their eardrums; to lead man to worship at the throne of the Lord of the Church, not at the pedestals of "princes of the pulpit."

With a message as constant and unchanging as the Gospel, the Christian preacher must train himself to say the expected in unexpected ways so that it seems to the hearer that he has heard the unexpected. He must speak what the people would like to think they themselves would have said if only they could have found the words for it. This doesn't mean that they could have said it; it means only that the preacher has been able to reach down into the innermost being of man and has found there a contact to draw forth to meet new stages of growth on the way of truth, and because the right point of contact was made, newer understandings and insights were reached in the realm of Christian faith. Then, and then only, is the man in the pulpit really fulfilling a preaching ministry — when something has happened in the very soul of the hearer.

A New Church Is Growing

By Ernst Sommerlath
Noted German Educator and Churchman

This vivid account of the spiritual situation in Germany was written by Prof. Ernst Sommerlath of Leipzig in the Russian zone of occupation as part of a letter to Dr. Ralph H. Long, executive director of the National Lutheran Council. Dr. Sommerlath was one of the German churchmen who visited Uppsala, Sweden, last July during the sessions there of the executive committee of the Lutheran World Federation.—The Editor.

OFTEN DURING the war I have remembered how the late President F. H. Knubel, whom we respected so much, asked us at our last meeting at Waldenburg to remain united in our common faith. We clasped hands and promised that we would keep on praying for each other even if a war should separate the nations and hatred and strife tear men apart. Often, in difficult hours, I was comforted by the realization of this intercession, and I kept my promise of prayer.

Nobody could then even guess how terrible would be the suffering which the war brought to the nations of the world. And nobody could anticipate what an abyss of sin and guilt would open up, what a terrible capacity for malice would be in men's soul. In our own nation we saw it with profound terror, even though we did not

know many of the things that were going on or had only a dim intimation of their perpetration. We suffered in this knowledge and passed through many tortured hours.

"Dismal Silence of Death"

And even now we are often depressed thinking of the deep wounds that the recent years have left on our people. And the physical destruction of our cities is not the most terrible wound. Yet one is horrified walking in some of the cities for miles without finding a single house which has been left intact. Whatever work of reconstruction is being done, it will take very long until these mountains of rubble, and ashes, and ruins will have been removed. Now rules the dismal silence of death.

But all that is not the worst. Even the struggle within the Church and its wounds have not done the greatest damage. Indeed, it was humiliating that there were servants of the Church who did not remain faithful to the Gospel. But they were not numerous, and the congregations did not want to have anything to do with them. And this struggle within the Church — humiliating as it was — showed publicly that the Church on the whole, even under the greatest pressure was courageous and faithful to the commission which God had given her.

Ruins in Souls of Men

Far more serious are the ruins in the souls of people. Too many become accustomed to the fact that today this and tomorrow that is the valid truth. It is surprising that many believed that "True is that which is useful." And under these conditions even a soul-murdering error could become the ruling opinion — if it only helped to deal with life and its difficulties and to keep out of trouble. Many will have to learn from scratch that there is an ultimate will, absolutely valid, even if all the world should oppose it: The Word and Command of God.

And even where people look kindly upon the Christian faith, a danger has developed. It is the conviction that the Christian faith is merely an illusion. These people may envy the Christians their "childlike" faith. They know that this faith brings support and confidence, that prayer supplies calm and comfort. But there are many who say: "For me, a practical man in an office, or a factory, or on the street, such faith is out of the question. It is only a pious idealism, it has no reality." The inflation of words which we experienced during the last decade has only strengthened the doubt in the reality behind the proclamation of the Church.

This is our situation. It makes me ask again and again if these terrible years of suffering and terror have not brought forth any fruit from which new life could grow. What has been the effect of all these years that now lie behind us?

No Great Revival of Faith

First of all, one must say that a great revival of faith, affecting everything, has not taken place. Innumerable people have experienced their own helplessness. In the cellars of crumbling houses, at home and at the fron whenever death was near, most people learned again t pray. But it was at first only the experience, "I am powerless and weak man," that drove them to it. It wa not yet the experience, "I am a miserable and sinfu man."

The human heart is indeed slow in the recognition o its own guilt—and merely because others are also guilty and all are sinners. And yet Christ is grasped and love wholeheartedly only where a human being and a natio learn through suffering to see themselves with the eye of God. One must also remember that concern ove the bare preservation of life, the loss of house, home an often native land and the terrible suffering and death o so many lies heavily upon most people. They are un able to look at their fate objectively and to think throug profoundly. The soul of man can only carry a certai maximum burden,—for many this limit has been passe and they have become dull and indifferent.

A New Church Is Growing

And yet a new Church is growing, a communion o those who went with open eyes through this time of suf fering. Many of those who were estranged from th Gospel look again to the Church. Many begin agai to realize that if one wants to find truth in this time o error, one has to look for it in the Church. And if on wants to find mercy in this hard and cruel age, it wil be found in the Church. Even though the training wa painful and hard, we may have learned things which no body outside of Germany had the opportunity to lear and experience.

If somebody would ask today where in the world would like to work most, I could give only one answer— in Germany. I know that it is nowhere else more dif ficult than here. I walked through the untouched citie of Sweden. I saw the fortunate circumstances and th prosperity of a country which — though it also felt th results of the war — has been enjoying long years of un disturbed peace. And yet I prefer to do my work amon the ruins and in the midst of all the suffering of m people. For I know that Christ likes best to go to thos who are in the depth of suffering and cry unto Him ou of this depth.

"Have Seen Devil Face to Face"

We have experienced the temptation and the violenc of the dark demonic powers more horribly than anyon else. We have seen the devil face to face. But we als experienced the nearness and the help of the angels o God.

During the last months of the war I met an old pasto on the street. He died soon afterwards — but he tol me then, and these were his last words: "I am an old man, and have learned how God guides and leads men But never before in my long life have I experienced th help and mercy of God as much as in these last two year of terror and suffering." It was that way. We have al ways known that God is gracious and our helper, bu

ow we have experienced thousands of times that there no need so great but that He could save us and there nothing so small but that He cares for it. He helps eyond all our asking and understanding.

Must Come to Cross of Christ

The temptation that we had to face is not just a matter the last 12 years from 1933 to 1945. It is centuries old id appeared in various forms, sometimes more secretly, metimes quite openly. It is the temptation to shape ne's faith in God according to the standards and de-res of man. It is the erroneous notion that it is some-ow possible to be pious without obeying uncondition-ly and absolutely the commandments of God. It is the error which believes that one can belong to God without first laying down one's guilt at the foot of Christ's Cross, the only place where salvation and redemption can be found.

This temptation came not only to us in Germany, but it comes to all nations. All people in all places will be examined and tried to find if they love, trust, and fear God above all things. We, therefore, must call upon Him together, that He may preserve all of us "from the hour of temptation which shall come upon all the world." (Rev. 3:10) Let us pray to Him together that He may help us to remain faithful. For even though the power of darkness is great, Christ is stronger. He was crucified for our guilt and raised again for our justification. He is the almighty Lord.

A Church in a Prison

By A. W. Stremel
Chaplain at Western State Penitentiary, Pittsburgh, Pa.

THE PRISON CHAPLAIN deals with intangibles. It is not possible for him to report the results achieved except as these become evident in the daily life of individuals in the prison and after their discharge. At best, he can only report the methods and programs which were used and the responses made to these efforts.

The Chaplain feels that his job is one of the most important functions in the prison program. Vital religion is lacking in the lives of men who enter prison. Spiritual illiteracy is increasing in the nation at an alarming rate, and it is becoming more and more evident that a lack of religious faith, which is the foundation of character, is one of the greatest causes of crime. To meet this great need is indeed a challenge to any Chaplain.

This article, which formed a part of the author's biennial report to the State of Pennsylvania on his work in Western State Penitentiary, tells of the remarkable success which Chaplain Stremel has achieved in spiritual work among the inmates of a penal institution. Among other things, he has demonstrated that a Christian congregation is not only feasible in a state prison, but that it has proved a tremendous factor in bringing men to Christ. The Chapel at Western State Penitentiary, one of the first prison sanctuaries set aside solely for religious purposes, has also contributed powerfully in creating a spiritual atmosphere within the prison walls.—The Editor.

While it is not necesasry to measure the extent or degree of spiritual progress which has been made, the Chaplain is greatly encouraged that God has become a reality to many men and that many lives have been definitely consecrated to His service during the past two years.

Chapel of the Good Samaritan

The chapel, dedicated to the glory of God June 23, 1942, was one of the first prison chapels to be set aside for the sole purpose of religion. It has been a source of blessing to hundreds of men who have made it a house of prayer and a haven of new hope. Following two testimonials, chosen from a number of papers submitted in a recent essay contest on the subject, "What the Chapel Means to Me", may best express the value of this House of Prayer:

> "I would indeed be ungrateful if I did not offer a little testimonial for Him who has sustained me in my many long and lonesome hours. Somehow, an experience like mine hasn't been such a terrible thing when I look back and recognize that I was traveling on the wrong road of life and eventually the result might have been much worse — Lost. Since permitting Christ to have His way in my life, I am experiencing a peace of mind—and my only regret is that I didn't learn this sooner and without paying such a high price."
>
> (The following is from a colored man)
>
> "I entered this institution 18 years ago to start serving a sentence of life for a crime I had committed while serving the wrong master. God was merciful and my life was spared. Here I went to church for the first time in my life. Now I am glad to say I am a member of our Church and have accepted Christ as my Saviour. I know I will continue to serve Him and live in His house forever."

Congregation of the Good Samaritan

On October 11, 1942, a Christian congregation was organized among the Protestant men with 126 charter members. This religious program has now been conducted over a sufficient period of time to evaluate its worth. The results achieved indicate that it is workable and that it is sound. Other chaplains are either developing a similar plan or are considering its values for their institutions.

The plan of organization is simple and strives for a two-fold purpose: to train our men in church membership and to relate them to a church of their own choice

at the time of their discharge. The congregation meets quarterly to elect its own Council of twelve members and to consider any changes in the constitution or by-laws which may be offered by the Council. The Council meets regularly once a month with the guidance of the Chaplain and considers the chapel program, appoints ushers and committees, and plans for special events.

During the biennium a total of 479 men were received into membership, making a total of 1,142 men received since the organization. This sensational growth was made possible by the interest of the men. A membership committee has worked continually to interest others. Only about 90 Protestant men in the institution are not now members.

Attendance at chapel services may be an indication of the value of this program. During the biennium the total attendance was 18,114, an increase of 2,541 over the previous biennium. This represents an increase of average chapel attendance from 141 to 174. This result was due in part at least to our efforts to encourage regular attendance by the RAC — "Regular Attenders Club." At the close of each month we issue a list of the RAC men who were regular in their attendance. The RAC achieved an average of 132 for the biennium.

As members are paroled or discharged, the Chaplain has sought to secure church membership for them in the church of their own choice, and has received hearty support and cooperation from the churches.

Religious Program of the Chapel

Catholic mass is conducted Sunday mornings at eight o'clock and the Protestant service at 9:15. The Protestant services are conducted by the Chaplain, who also preaches the sermon in order to provide a correlated program. Emphasis is laid upon the necessity of complete surrender to God's will and the need of practicing Christian faith in daily life. On special occasions guest preachers are invited in order to bring us into closer touch with the Church outside.

Holy communion is offered to our men in a special service once a month. Attendance at communion services totaled 1,608, with an average of 84.

Special days mean a great deal in prison to relieve the monotony of routine, and we make the most of them. Outstanding special days are the following:

Christmas is the high day of the year. The Christmas Eve candle lighting services have become a tradition in the chapel. An attendance of 425 made it necessary to conduct two services, one for each block. The chapel is gaily decorated with garlands and a tree, the creche provided by Father Huber. The services are featured by the singing of carols by the men and outside soloists; white robes are rented for the choirs, and the actual candle-lighting symbolized the Light of the World born unto men.

D-Day—celebrated the last Sunday in June, celebrates the dedication of the chapel and reminds us annually of the blessings it has brought us.

Founders' Day celebrated the second Sunday in October celebrates the founding of our congregation and is usually the time for receiving a large group of new members.

The Lenten Season is always a time of spiritual growth. The Chaplain preached a series of sermons on the themes: "Why Did Jesus Have to Die?" and "The Cross for Victory." The Lenten season culminates in Easter when a special attendance always challenges us to make Christ a living reality in the hearts of men.

Mother's Day always has an appeal for our men. During the recent observance we secured Mrs. John M. Phillips, chosen as the American Mother by the Golden Rule Foundation in 1944, as our speaker.

Baccalaureate Sunday is observed each year in cooperation with the Educational Department, when both Chaplains shared in the service and emphasis is laid upon Christian education.

The first *Protestant Preaching Mission* was conducted May 1-2-3 of 1946 with splendid results in spiritual achievement. Because it was our first effort, many men feared to come, and attendance for the three days totaled 501. Three Pittsburgh ministers, the Rev. Howard C. Scharfe, the Rev. A. J. Holl, and the Rev. J. W. Harty co-operated with the Chaplain in this effort.

On each Founder's Day, the congregation nominates a number of Christian friends as Honorary Members of our congregation. The purpose is to bring these people into closer contact with our work and to strengthen the work of the Church. Following persons were received as Honorary Members during the biennium.

Rev. Thomas H. Carson
Mr. William M. Duff
Rev. G. L. Himmelman, D. D.
Rev. A. J. Holl, D. D.
Rev. Hugh Thompson Kerr, D. D.
Rev. T. J. King, D. D.
Rev. Clarence E. Macartney, D. D.
Rev. William L. Mudge, D. D.
Rev. H. Reed Shepfer, D. D.
Miss Margaret Snyder
Miss Mathilde Ittel
Rev. J. W. Harty
Rev. G. E. Swoyer, D. D.
Miss Gladys Hogans
Rev. C. E. Krumbholz, D. D.
Rev. George Bennard, D. D.

An A Cappella choir was organized among the colored men in the fall of 1944 which has proved the singing ability of the colored race. Both Chapel Choir and A Cappella Choir sing each Sunday morning. The choirs are under direction of Mr. Homer Ochsenhirt, director of music.

A Bible Class is conducted Wednesdays at one o'clock when a careful study is made of the Bible. The Letter to the Romans and the Gospel of Matthew have been texts during the biennium. A Bible Forum has been conducted Wednesday evenings after supper with an average attendance of 53. This hour provides a more popular study of the Bible and has been featured by Bible Quiz programs.

General Work of the Chaplain

The Chaplain evaluates his personal contacts and interviews as the most important contribution to the program of rehabilitation. Initial interviews are conducted with men at the time of their admission, when the value of the religious program is explained and men encouraged to make a new beginning. The Chaplain is generally available to any men who wish to bring their problems. These concern a man's spiritual condition or his problems of adjustment to prison routine, the welfare of his family, family problems and difficulties, plans for the future. A total of 3,881 office interviews were recorded. The word "recorded" is used, inasmuch as this figure represents a minimum report and many such interviews are not recorded.

Visits with Ministers are supervised by the Chaplain, and pastors are encouraged to keep in contact with their members where membership exists. This contact has been helpful to the Chaplain in gaining a better insight to the spiritual problems of men thus interviewed. A total of 110 ministers' visits were conducted.

Hospital Visits are made regularly by the Chaplain in order to serve the religious needs of the sick. As time permits he visits the shops and blocks. During the winter seasons he spends at least one evening each week in the cell block and the home block.

It has been found helpful to contact families where special problems required advice and attention, or where sickness prevailed. Contacts have also been made with various social agencies in behalf of family problems. A total of 354 home and agency visits were made during the biennium.

An Educational and Character Building Forum, sponsored by the Chaplain in co-operation with the educational department and director of music, has been continued now for six years. It has proved popular and helpful. Two hours are devoted to this program Friday evenings for about 500 men who are privileged to attend. Prominent speakers are secured to bring helpful messages. Programs are varied with spelldowns, quiz programs, panel discussions, debates, amateur programs and music. Educational motion pictures are shown during the second part of the evening.

The Chaplain has accepted invitations to speak of the religious work of the prison and its chapel to church and community groups as time and strength have permitted. These opportunities have presented themselves to correct false impressions of prison life and to create friends for the religious work. A total of 56 addresses were delivered.

One hundred new Bibles were provided by the American Bible Society, several hundred New Testaments, and also thousands of religious tracts and devotional booklets by their interested groups. These have been distributed to the men. A Bulletin has also been provided for each Sunday chapel service through the kindness of interested friends.

The Library has been supervised by the Chaplain. The library is an important part of the educational program and should be modernized, possibly by the employment of a full-time experienced librarian. The Chaplain has encouraged outside groups to contribute books, but until recently no record was kept of these donations. More than a thousand books were added during the biennium.

A Resume of Unity Strivings

*Report of the Commission on Lutheran Church Unity**

IN CONTRAST with the previous biennium, the last two years have been a period of inactivity for your Commission on Lutheran Church Unity. The Milwaukee convention did indeed continue the Commission, but instructed it "to continue its work as directed by the Executive Committee." Since no such directive has come from the Executive Committee, the Commission has undertaken no specific task.

On its own initiative, however, the Commission sponsored the publication early this year of a dissertation written by Dr. O. H. Pannkoke entitled, "A Living Lutheran Theology." This was financed by private donations and involved no expense to the Conference. The thesis evoked favorable comment in widespread places, and our Commission is of the opinion that it has helped to crystallize the thinking of the Church along certain lines that may contribute to the promotion of Lutheran unity.

It is not difficult to understand why the Executive Committee has not deemed these times propitious for negotations with other groups relative to Lutheran fellowship. In the face of the appalling catastrophe which has befallen our brethren in the faith in other lands, our own disagreements and misunderstandings here at home have somehow lost something of their former significance. And in accepting the challenge which the Lord himself has placed as a common responsibility on American Lutheranism, we have learned to know and understand one another better. To that extent we may say that even the tragedy and tears of our agonized times have been a means in God's hands to bring us closer together.

However, since your Commission can report no progress of its own during the last biennium, it would seem that this is an opportune time to review the efforts of

* This report was received by the Conference Convention at Rockford, Ill., Nov. 14, for printing. The appended resolutions were adopted by the Conference.—The Editor.

previous years and to attempt to make an appraisal of the present situation in the light of more recent developments.

I

The Commission on Lutheran Church Unity was created by the Conference at the Racine, Wis., convention in 1938, at which time it was instructed to "study every possible approach to closer unity among Lutheran general bodies in America" and to "report its findings and recommendations to the next meeting of the Conference." It was in response to this mandate that the Commission recommended to the 1940 Convention in Minneapolis that the Conference instruct its President to take the initiative in calling a meeting of representatives of all Lutheran general bodies "to discuss the entire question of Lutheran co-operation with respect to the distressed foreign missions, as well as such other matters of common interest and practical co-operation as the proposed conference may find it advisable to consider."

Such a meeting was held in Columbus, O., January 21, 1941, and future historians will appraise its importance. Suffice to say here that it was the first time in the history of American Lutheranism when practically the entire Lutheran Church of this country was represented in a conference to deliberate on vital questions confronting the Church. Out of that conference came a definite understanding between the constituent bodies of the National Lutheran Council and the Missouri Synod relative to the establishing of Lutheran Service Centers and correlation of spiritual ministry to Lutherans in the armed forces of our country. As a result, the Lutheran Church of America was able to present a more united front in its dealings with the United States government. Thus was inaugurated the first working agreement between the member Churches of the National Lutheran Council and the Missouri Synod, a relationship which has since eventuated in other understandings of considerable significance.

II.

In 1942, when the Conference assembled in Rock Island, Ill., for its sixth biennial convention, your Commission expressed its conviction that "The American Lutheran Conference must leave the door open, as far as it is concerned, for all Lutheran bodies," and it recommended that "the Executive Committee of the American Lutheran Conference be instructed to negotiate with all other Lutheran bodies, looking toward a more inclusive organization whose constituency shall be truly representative of the Lutheran Church in America." The Conference agreed to these propositions, and, as a kind of "enabling act", it added a clause to the resolutions of the Commission, reading: "As a necessary step to this end this Conference urges its constituent members to invite into pulpit and altar fellowship those Lutheran groups with whom they are not now in fellowship."

Since that time, two constituent bodies of the Conference have made significant moves in that direction. In June 1944 the Evangelical Lutheran Church (then the Norwegian Lutheran Church of America) extended the hand of fellowship "to all American Lutherans who a here to the historic standards and confessions of th Lutheran Church." Likewise, last month, the America Lutheran Church, at its Appleton, Wis., convention adopted the principle of "selective fellowship," declar ing that its pastors and parishes "shall be free to hav pulpit, altar, and prayer fellowship" with such pastor and parishes of other Lutheran synods as agree, in doc trine and practice, "with the confessional declarations o the American Lutheran Church." While the decisions o these two constituent bodies can hardly be said to estab lish official pulpit and altar fellowship between their re spective groups and other Lutheran General Bodie which are not now members of the American Luthera Conference, they must be regarded as important move in that direction.

The Conference itself, however, did not see fit to carr through what would seem to be the logical conclusion o the Rock Island resolution, when, at its Milwaukee con vention two years ago, it rejected by a vote of 30 to 24 l proposal that the membership of the Conference be en larged and that "the Executive Committee be instructe to negotiate with other Lutheran bodies not now affil ated with the American Lutheran Conference, looking t the inclusion of such bodies in the Conference, or if it b found necessary, the reorganization of the Conferenc so that its constituency may become representative o the Lutheran Church in America." It would seem there fore that a further statement by the Conference is neces sary in order to clarify its position in this matter.

III.

Adoption of the *Overture for Lutheran Unity* was th third important move initiated by your Commission the effort to bring about closer understanding in o Lutheran household of faith in America. The final dra of this document was completed by the Commission o January 6, 1944, and on the following day it was approve by the Executive Committee, which ordered it su mitted to all Lutheran bodies in America. The Confe ence itself adopted it by unanimous vote at the Milwa kee convention.

The contents of the *Overture for Lutheran Unity* ma be summarized as follows:

Paragraph 1 states that the Lutheran Church is righ ly jealous of the integrity of its doctrine and practic rightly wary of indifferentism or latitudinarianism, n matter what emergencies may arise."

Paragraph 2 states that our Church "has set up gre historic standards for its doctrine and practice, and h always insisted upon genuine and wholehearted accep ance of these standards by all who share its name an fellowship."

Paragraph 3 declares that because some importa points of doctrine and practice which were not issues i the Sixteenth century have more recently become issu affecting inner unity, "our Lutheran Church bodies ha recently required and provided supplementary stat

nts or theses on occasion in order to testify to their ity and to reassure one another thereby."

Paragraph 4 expresses the conviction that the Minneolis Theses, the Brief Statement and Declaration, and e Pittsburgh Agreement are "in essential accord with e another" and "have made sufficiently clear the posin of the three major groups within American Lutherism". It also states that "we believe that no additiontheses, statements, or agreements are at this time cessary for the establishment of pulpit and altar felwship among Lutherans."

Paragraph 5 acknowledges "the holy earnestness in nfession of faith and the high-minded purpose in decrations as to church practice in the Lutheran prouncements indicated above"; pledges the wholehearted herence of the American Lutheran Conference contuent synods to the Minneapolis Theses, and makes ear that "We as earnestly expect of those with whom seek complete fellowship that their doctrine and actice shall conform to their respective declarations."

Paragraph 6 concludes: "We submit the above statents to other Lutheran bodies with a view to the esblishment of pulpit and altar fellowship. We append r examination a copy of the Minneapolis Theses as an unciation of our position in doctrine and practice." rts of the Chicago Theses included by reference in the inneaplis Theses were also appended.

It is significant, we believe, that the American Luther Church, when it adopted the principle of "selective llowship" last month, declared its conviction that the tempt to formulate a unified doctrinal statement "has t produced a document generally acceptable" and that fter years of effort in this direction we despair of atining Lutheran unity by way of additional doctrinal rmulations and reformulations." It also asserted that e adoption of the Minneapolis Theses, the Washington eclaration, the Brief Statement and Declaration, the ttsburgh Agreement, and the Overture for Lutheran nity has demonstrated that "the chief obstacles to Luran unity are not matters of doctrine so much as difrences of background, approach, spirit, attitude, and practice, which can be and should be resolved in an atmosphere of candor, mutual understanding and love."

It is likewise significant that the Evangelical Lutheran Church in 1944, when it extended the hand of fellowship "to all American Lutherans who adhere to the historic standards and confessions of the Lutheran Church," also took the position that "no additional theses, statements, or agreements are necessary for fellowship among American Lutherans."

Inasmuch as the Augustana Synod, the United Evangelical Lutheran Church, and the American Lutheran Church, also, by their adoption of the Overture for Lutheran Unity, have made it their official pronouncement, it is evident that there is now virtually unanimous agreement among the constituent bodies of the Conference on these propositions:

1. That the historic Confessions of the Lutheran Church must be basic for Lutheran unity.

2. That the official declarations of the three major groups within American Lutheranism make it clear that there now exists essential doctrinal unity for pulpit and altar fellowship.

3. That no additional theses, statements, or agreements are necessary for such fellowship between these three major groups.

So far as complete official church fellowship among American Lutheran General Bodies is concerned, therefore, it becomes increasingly clear that it must be sought along the simple lines indicated by the Overture for Lutheran Unity.

We offer the following resolutions for adoption by the convention:

1. The Conference reaffirms its attitude expressed in the resolution of the Rock Island convention, namely, that it is "looking toward a more inclusive organization whose constituency shall be truly representative of the Lutheran Church of America."

2. The Conference declares to the National Lutheran Council its undeviating purpose to find through this agency the door to effective unities in faith and in labor for all Lutheran Churches in America.

A Great Missionary Year

By A. G. Burgess

Field Secretary for Foreign Missions, E. L. C.

THE LUTHERAN CHURCH in America experienced a banner year during 1946 in the sending out of three hundred and eight missionaries. Of is number, 165 were new missionaries and 143 rned after their furloughs in the homeland. With the ssation of hostilities throughout the world in 1945, very effort was made to augment the depleted forces n all fields.

We entered the year 1946 with the heart of mankind desperately afraid of the things which might happen on this earth. There is more fear in the world today than there ever was during the years of the war. One outstanding editor wrote, "The calendar is hopelessly out of date. A thousand years of the world's history was compressed into that brief fraction of a second during which Hiroshima was leveled."

Man Must Be Changed

Today doubts are growing in the hearts of many that man is able to solve his problems. It is not the atom that people fear. It is the fear of man himself. Added to this is the lack of recognition among world leaders of the absolute necessity of a spiritual change taking place before we can hope for some safety returning to the world. The heart of natural man is "deceitful and desperately wicked," and no pacts or agreements that nations enter into will be kept, when they find that expediency ceases to exert an influence.

At the beginning of this new year the call comes to all the followers of the Lord Jesus Christ to concentrate on sending the Gospel to all the world. It is the only panacea for the ills of mankind. This must be the passion of the whole Church. Nothing else matters. Christ must be given to the nations. And the time is now.

To meet the pressing needs, the Lutheran Church in America sent out this number of missionaries to the following fields the past year:

Where They Are Working

Field	New	Former	Total
Africa	42	16	58
Argentina	4	0	4
Bolivia	5	2	7
British Guinea	1	0	1
China	49	56	105
Colombia	4	1	5
India	20	26	46
Japan	0	6	6
Madagascar	8	5	13
New Guinea	32	31	63
	165	143	308

Mission Boards Represented

American Lutheran Church	36	34	70
Augustana Synod	28	19	47
Evangelical Lutheran Church	28	31	59
Lutheran Brethren	6	5	11
Lutheran Free Church	4	7	11
Missouri Synod	38	18	56
Santal Mission		4	4
Lutheran Free Church — 2			
United Ev. Luth. Church—2			
The Sudan Mission	0	3	3
United Evangelical Lutheran Church	0	4	4
United Lutheran Church	17	20	37
World Mission Prayer League	8	2	10
	165	143	308

Distribution by Churches

AMERICAN LUTHERAN CHURCH
- India 4
- New Guinea 32

AUGUSTANA SYNOD
- Africa 17
- China 9
- India 2

EVANGELICAL LUTHERAN CHURCH
- Africa 3
- China 14
- Colombia 4
- Madagascar 7

LUTHERAN BRETHREN
- Africa 2
- China 4

LUTHERAN FREE CHURCH
- China 3
- India 0
- Madagascar 1

MISSOURI SYNOD
- Africa 14
- Argentina 3
- China 16
- India 5

SANTAL MISSION
- India 0

THE SUDAN MISSION
- Africa 0

UNITED EVANGELICAL LUTHERAN CHURCH
- Africa 0
- Colombia 0
- India 0

UNITED LUTHERAN CHURCH
- Africa 6
- Argentina 1
- British Guinea 1
- China 2
- India 7
- Japan 0

WORLD MISSION PRAYER LEAGUE
- Bolivia 5
- China 1
- India 2

VIEWING *the* BOOKS

RIST OR CONFUSION. *Edited by H. Torrey Walker. Muhlenberg Press, 1947. Pp. 171. $2.*

eginning with Septuagesima Sunday and concluding with er, this volume contains eighteen sermons for the pre- ten and Lenten season. This is the seventh of an annual es. Dr. Paul Z. Strodach has been editor of the other imes.

astors of the United Lutheran Church have been chosen resent the messages of this book. Several of the names cate men of outstanding ability as preachers. There is od balance in the sermons given, although not all are of al merit. The clearness of the Gospel is in evidence. The nt is on Scriptural preaching. Taken together, these ted sermons are no doubt a good cross-section of Lu- an preaching throughout our Church. If so, we are kful that the Cross is still held aloft in our churches. s volume helps to emphasize the need of sound Biblical aching, and does something to provide it.

K. L. Engstrom.

' APART FOR THE GOSPEL. *Clarence C. Stoughton. United Lutheran Publication House. 89 pages.*

layman speaks to the preachers! And with marked ef- iveness. These lectures have been delivered during 1946 ministers at five different centers. They constitute the nd series in the Knubel-Miller Foundation of the United heran Church. The author is stewardship secretary of U.L.C.A. and executive director of its Lutheran Laymen's vement.

n reading this volume it is evident that deliberate choice been made in selecting the one who gives these annual ures. Dr. Stoughton, himself not a minister, proves that knows the office of the minister from the inside. There careful and reverent approach to the subject. No pastor interested reader can read these messages without re- ing spiritual enrichment.

hapter titles are: God's Unique Representative; Training Never Ends; Representing God in Education; The Pas- in His Community; A Citizen of the World; Speaking to ividual Lives.

K.L.E.

RISTIAN WORLD MISSION. *Edited by William K. Anderson, Commission on Ministerial Training, Methodist Church, Nashville, Tenn., 275 pp. Paper cover $1.00; cloth $2.00.*

his symposium on World Missions by thirty outstanding ld citizens and present-day leaders in religious thought, resenting nine different nationalities and at least eleven erent church bodies, including the Lutheran, is an exceptionally stimulating and informing book. There are things in these thirty well-written chapters with which we may not agree. But on the whole the book is exceedingly worth while and might well serve as a handbook for the study of Missions.

The book is divided into three parts. Part I is "Background" and here one of the more interesting and worth while chapters is by our own Dr. Conrad Bergendoff on the theme, "Lutheran Missions from Luther to Francke." Part II has ten exceedingly interesting chapters on the theme, "Panorama after World War II." The chapter by Dr. Paul Tillich on "The Meaning of the German Church Struggle for Christian Missions" is very helpful. The chapter by Dr. Kagawa on Japan and that by Dr. Francis Wei on China also are very stimulating and informative. Part III, "Modern Methods and Objectives," thirteen chapters, covers a wide field of "Missionary Strategy" and "Missionary Objectives." These well-prepared chapters are all very challenging and thought-provoking.

John L. Benson.

TOGETHER. *Edited by Glenn Clark. Abingdon-Cokesbury, 125 pp. $1.00.*

This excellent little volume is written by twelve men and contains essays concerning the inner life from the modern viewpoint, one of the finest this reviewer has ever read. It is the result of a fellowship of prayer in Washington, D.C., of all places! The viewpoint is somewhat Quakerish, since it believes ecumenical unity will come through "a Pentecostal unity of life and spirit" rather than through creeds, orders, and sacraments. Yet it gives expression to piety of the finest type and confesses faith in Christ as the Son of the living God and the sender of the Comforter.

J.H.O.

CHILDREN IN RADIOLAND by Johannes Hoifjeld. 182 pages. $1.50.

I have read with a great deal of interest and pleasure "Children in Radioland" by Pastor Johannes Hoifjeld and find it intensely refreshing and very well edited. It covers the main truths of the Lutheran Church in an informative and easily understood language which should be very helpful to many.

It also brings in many beautiful stories of, and selections from, our hymns. It pictures great men of the United States in a truthful and attractive way. Besides this feature, it brings in many facts of history, music and art.

The above mentioned contents are brought forth in dialogue and story form in a most delightful way, and I am sure that this venture will prove a boon to pastors, teachers, and Christian people in general. It is a privilege and pleasure to give this new book my best recommendation.—H. A. Stub.

SURVEYING the CONFERENCE

American Lutheran
By Arthur P. Michelfelder

Osterman Leaves Church Office

AT THEIR recent meeting early in December on Capital University campus, the board of regents extended a call to the Rev. Harold C. Osterman to become the director of the newly formed Development Association of Capital University.

For the past four years, Pastor Osterman, coming from an active pastorate in the city of Toledo, Ohio, became the assistant to the director of stewardship and finance, Dr. Henry Schuh, of the American Lutheran Church office staff.

Pastor Osterman is more than qualified for this new assignment, for during the past four years he has served well as the director of the synod in Lutheran World Action, giving the cause directive and inspiration. He has also given leadership to the steering committee charged with the recent Educational Appeal which gathered a million and a half dollars for higher education.

The decision of Pastor Osterman to accept the position has come after long and prayerful struggle to know the will of his Lord. Plans will materialize that Pastor Osterman will complete his work with the Lutheran World Action program early in February, at which time he will assume his new post.

Wartburg Press Opens Western Branch

The Wartburg Press has opened up an outlet for its business at Omaha, Nebraska. This will make it convenient for pastors and congregations in the West to receive supplies more promptly. In connection with this move, the board of trustees of the Church is petitioning the board of publications for office space in the new outlet for its western representative, the Rev. G. P. Krebs, of the Department of Stewardship and Finance.

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

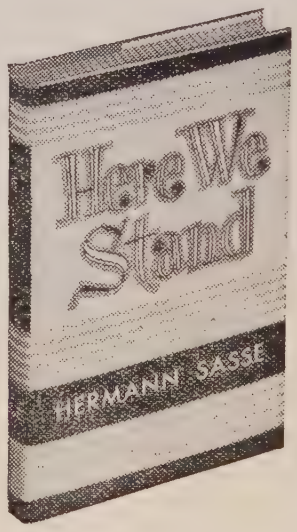
United Evangelical
By H. Skov Nielsen

Danish Primate Coming

THE Emmaus Church of Racine, Wis., the oldest and one of the largest of our congregations, has invited the United Evangelical Lutheran Church to hold its 1947 convention in its midst. The time will be June 24 t 29. Bishop H. Fulsang-Damgaard, pr mate of the Folk Church of Denmar is expected to be present.

Doubles Its Membership

The Nazareth Church of Kenmar N. D., has recently almost doubled i membership by the reception at on time of 111 new members. Of thes 73 were adults representing 30 ne families. A new church edifice is pro jected. Pastor loci is the Rev. Verna



HERE WE STAND

By HERMANN SASSE

Professor at the University of Erlangen

Now ready in the new edition. The nature and character of the Lutheran faith . . . what it actually is and teaches . . . what it means to be Lutheran. Important to members of other church groups and for Lutherans for the clear explanation of the position upon which the Lutheran Church takes its stand.

The distinctive teachings of the Lutheran Confession in relation to modern movements within Protestantism are clearly set forth. . . . A most timely book, invigorating and stimulating. DR. RALPH LONG

Here We Stand should be in the library of every pastor of the Church. Every layman who wants to understand his Church should study it. Not a technical theological work, it is written in rather popular style and makes interesting reading. DR. O. G. MALMIN

$2.00

A Classic on Lutheran Faith

Augsburg Publishing House

425 South Fourth Street Minneapolis 15, Minnesota

Carlsen, a son of synod president N. C. Carlsen.

Congregation Uses Tent

alley Lutheran Church is the name sen for the new mission congrega- recently organized in North Holly- d, Calif. It is being served by the . Edwin Petrusson, former service or at Salinas. A tent is being used meeting place until more perman- shelter can be provided.

Aged Servants Retire

ctogenarian Pastor N. Bentsen, founded the Old People's Homes Edmore and Howard City, Mich., who has had to carry the responsi- ty of their management a good re of the time, is at last free to re- from active work, managers hav- now been secured for both Homes. a strange coincidence the two men h carry the name Hans Hansen. nother of our aging workers, the . Chr. Krogh, who had been pressed service during the war years to e for our work on Washington Is- d, Wis., has now been released by return of Pastor Edwin Svendsen n the chaplaincy. Pastor and Mrs. gh will reside at Luck, Wis.

News Notes

Ir. and Mrs. Jens Rasmussen, the and Old Couple" of Standard, Al- ta, and virtual founders of our rch colony there, celebrated their mond wedding anniversary recent- Before going to Canada, the Ras- ssens lived at Elk Horn, Ia. Mrs. smussen is a sister of the widely own Prof. Niels Ebbesen Hansen lfalfa Hansen) of Brookings, S. D. A "jeep" has been purchased by stor Morck with money contributed readers of our church papers and now rendering valuable service in Lutheran Colombia Mission in uth America.

Visual education methods are being roduced in many of our congrega- ns at this time. Recently the Luth- n Brotherhood of the St. Paul's urch in Pottawatamie County, Ia., s voted to spend $400 for visual edu- ion equipment.

Lutheran Free Church

By H. C. Caspersen

Two Notable Visitors

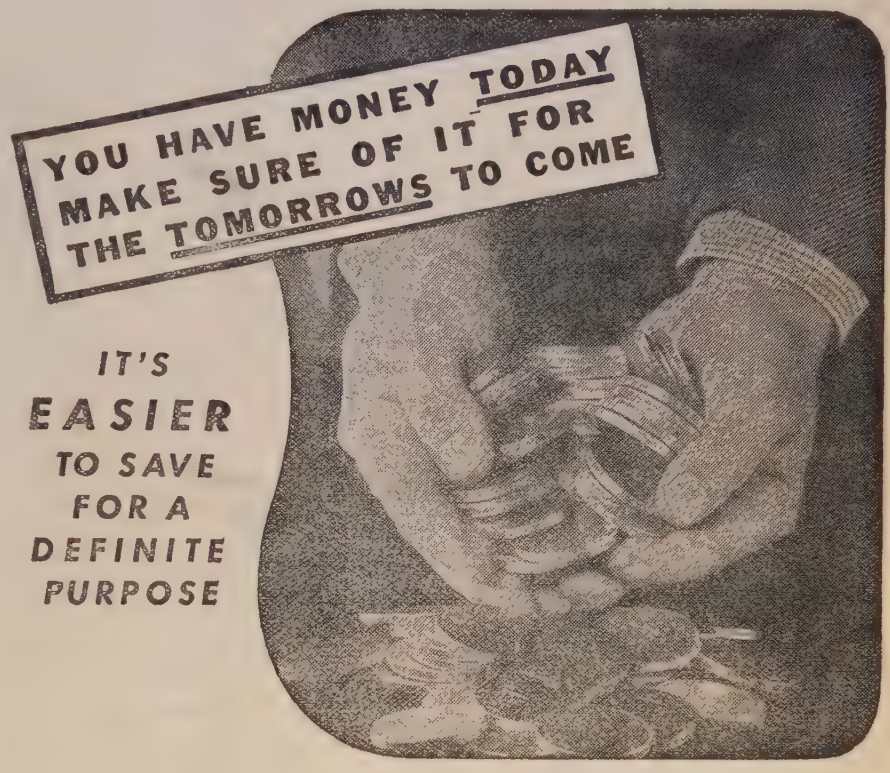
DURING the month of December Augsburg College and Seminary, nneapolis, Minn., was visited by two able personages. Pastor Martin Nie- eller found it possible during his rt stay in Minneapolis on December to give the school a few hours of his crowded time, speaking at the chapel period to several hundreds of young people.

"We have learned a lesson in this time of persecution," he said, "We have seen that Jesus Christ is greater than our creeds. I have come to see that above all denominations there is a Church Universal. Eight years in prison was not too high a price to pay for this."

Pastor Niemoeller speaks English with comparative ease. In prison he had had some opportunity to read English books and had trained himself in the use of the language. Mrs. Niemoeller also speaks English quite well.

The other visitor was the Rev. H. E. Wislöff from Norway. He and his wife had brought their 9-year-old daughter to Minneapolis, to receive treatment at the Sister Kenny Institute. The child had contracted poliomyelitis some years ago, but the war had made it impossible to bring her to America.

During the war, Pastor Wislöff spent some time in a concentration camp. Pastor Wislöff addressed the students on "Freedom." He emphasized the truth that, however dear physical free-



Most men think of what they would like to do when they retire in terms of what they would like to do now, IF they had the time. Usually they overlook the fact that they will have had the chance to do many of these things before they retire. However, as the years pass by, peace, contentment and freedom from financial worry are likely to loom larger in the mind as things really to be desired.

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dom is, spiritual freedom in Christ is even greater.

Berdahl Goes to Augsburg

Augsburg's program for extension and improvement is now further enhanced by the engagement of the services of Mr. Elmer U. Berdahl, former director of the Sales and Marketing Department of the Minneapolis Civic and Commerce Association. Mr. Berdahl will establish a consultant service with offices at Augsburg or, as stated by himself: "I regard my part in the expansion program of Augsburg College and Seminary as only a continuation of my efforts to promote the greater development of Minneapolis in all its phases."

Home-Coming at Oak Grove

The Oak Grove Seminary, Fargo, N. D., had a well attended "homecoming" this fall. There were celebrations at the school and services at the Pontoppidan Lutheran church. A recently returned chaplain, now pastor of the Battle Lake, Minn., parish, the Rev. Olaf Helland, preached the festival sermon, and the venerable former dean and president of Oak Grove gave the address at the banquet about "Forty Years Forward."

The school is now enjoying the largest attendance in its over 40 years history.

News Notes

Cormorant Lutheran Church, Hawley, Minn., the Rev. Viggo Dahle, pastor, celebrated its 75th anniversary on December 1, with Dr. Bernhard Christainsen, president of Augsburg, as the guest preacher. Pastor and Mrs. Clifford Olson of New London, Minn., both of whom are children of the congregation, were present and took part in the services. Mr. Nils Anderson, an 84-year-old charter member of the church also spoke.

The Rev. L. Steen, formerly a chaplain, is the new pastor of the Oak Grove congregation, Augsburg Park, a suburb of Minneapolis.

The Rev. Clemmence Dyrud, formerly of Grenville, So. Dak., has been installed as pastor of the Silvana, Wash., parish. The Rev. H. H. Hofstad, Govan, Sask., Can., is Rev. Dyrud's successor at Grenville.

Our congregation in Enumclaw, Wash., the charge of Pastor G. Rundstrom, is at this time bringing to completion a new church structure at the center of the city. It is a beautiful and large building of fine stone exterior and an excellent arrangement of auditorium and smaller rooms. It will seat more than 400 and is the largest in the city.

Pastor Peter Overlid of Elbow, Sask., passed to his eternal rest shortly before Christmas. At one time an evangelist, he was later ordained and served churches at Hallock, Minn., and in Canada. He was a zealous preacher and a faithful worker in the Lord's vineyard.

The Lutheran Free Church will celebrate its 50-year jubilee next June. Trinity Church, Minneapolis, and Augsburg College and Seminary will be the hosts of the gathering.

Evangelical Lutheran

By Olaf Lysnes

THE main article from the Evangelical Lutheran Church this month in this issue is by the Rev. A. S. Burgess, field secretary for the Foreign Missions Board. That is a story of a great start in the first opportunities after the close of the war.

The Rev. Oscar Hanson, general secretary of the synodical Luther League, is busy with plans and hopes for the

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nnial meeting of that auxiliary at waukee next June. There is an umulation of interest in this meet- because of the postponement caused the war.

A proposition has been made and sidered that the young people's so- ies of all Lutheran synods hold a nt meeting in Minneapolis in 1948. re about this when final action has n taken.

The presidents of the nine districts the Church will meet on February and 26 to lay plans for the district etings to be held this year.

There is an array of board meetings l conferences both synodical and in- synodical.

One of the latest developments is the angelical Film Service. The direc- is the Rev. O. B. Anderson. This vement is under way, has been held to some extent, but is developing a power in the work of the Church. adquarters are at 421 South Fourth Minneapolis.

Augustana Synod

By William E. Berg

A Momentous Meeting

FORTY delegates from thirteen con- ferences covering the United tes and Canada attended the annual eting of the Board of Home Mis- ns held in the Curtis Hotel in Min- apolis, November 18-21. It was a mentous meeting, characterized by at gratitude to God for boundless ssings and sure guidance in the al home mission program estab- ed eight years ago. But the meet- was also permeated by a deep de- to recognize the nature of the llenge facing the Christian Church ay, and by an overwhelming and suming desire to meet the chal- ge heroically and with steadfast h. It was a season of sober reflec- n, deep heart-searching, keen an- sis, real rejoicing, creative convic- n and great expectancy.

Meetings such as these are epochal l mean much in the implementation the church program to glorify the ng Christ, extend His Kingdom on th, and to bring in the lost souls. this column we begin a brief resume the meeting, presenting some high- nts which should prove inspiring l challenging. Here are some ex- pts from the Report of the execu- e director of home missions, the v. S. E. Engstrom:

Beneficiary Congregations

"In 1939, 439 congregations peti- ned for aid, or more than one-third of all the congregations in Synod. At this meeting, 252 congregations are asking assistance. Included in this figure of 252 are 40 congregations which have actually been organized during these years and which now ask for aid along the normal routine. Therefore, a net of 212 older congregations are still on the list, indicating that the number has been reduced by more than half in eight years."

New Missions

"We are grateful to God for the fact that we have actually organized 40 new missions in this period of time. We realize that it is through the progress made by the beneficiary fields that we have been able to finance these new missions. Our budget has been practically the same for all eight years, so it was only as the result of savings effected that we could start new missions."

Parish Evangelism

In reporting on the warm acceptance and fine success of the series of District Institutes on Parish Evangelism held in the fall of 1946, Pastor Eng-

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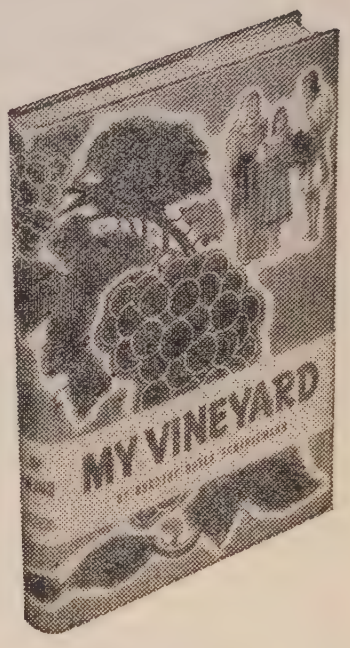
MY VINEYARD

A NOVEL

By Dorothy Hoyer Scharlemann



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strom stated, "Larger plans by far should characterize the evangelism so imperatively needed in these fateful days. How pitiably inadequate are the plans of the Christians in contrast with the wide areas and indescribable depths of human need, and with the all-embracing designs of our Lord and Saviour, who said, 'Herein is my Father glorified, that ye bear much fruit; and so shall ye be My disciples.' "

South America and Mexico

"Our Church should give serious thought to making funds available for this work, both in South America and Mexico, in such amounts that we can do our share in these great countries, regardless of how the work is to be done. As stated, we are constantly drawn into the discussion because in most of the Bodies the work in Mexico, is home missions, in some it is also home missions in South America, and in some of the Bodies, strangely enough, the South American program is both home and foreign mission responsibility! If we, as a Board of Home Missions, are ever to be ready to join in a co-operative work in either country, we should make preparations for such co-operation soon."

Lutheran World Action

In reporting on the results of the Lutheran World Action offering, Pastor Engstrom stated, "Your executive director has again served as synodical director of Lutheran World Action. This past year the duties connected with this office have been greater than ever before because of the $10,000,000 appeal. We are happy to report that the appeal has gone well. We have now reached about 75 percent of our two-year goal. This in spite of the fact that only about 185 congregations have reached the two-year goal, 396 have not even reached the one-year goal, and 181 congregations have contributed nothing to the appeal thus far. We should reach our goal before Easter of 1947, and we hope that we shall far surpass the goal."

In pleading for manpower for home missions, Pastor Engstrom presented the results of a survey among Lutheran bodies. The results of the survey reveal one of the most acute problems facing the Lutheran Church today. And the Augustana Synod seems to be facing the biggest problem in this respect. Here is the picture which reveals a tragic and dangerous manpower shortage:

Danish Evangelical—12 parishes vacant, with not more than 3 pastors available to fill them.

Suomi Synod—2 parishes vacant, no pastors available.

American Lutheran Church — 75 parishes vacant, with a possibility of 31 pastoral candidates.

Evangelical Lutheran Church— 119 vacancies, with a possibility of 20 pastors available.

Lutheran Free Church— 12 parishes vacant, with a possible 3 pastors available.

United Lutheran Church — 120 parishes vacant, with a possible 100 pastors available.

United Evangelical Lutheran — 15 parishes vacant, with a possible 2 pastors available.

Augustana Synod — the worst of as far as picture of need is concern with 145 parishes vacant and 20 p tors available.

Thus we have 500 vacant paris and a possible 179 pastors to fill th Shall we not with deep heartsearch and steadfast faith "pray the Lord the Harvest that He send forth lab ers." If we are willing to place o selves at our Lord's disposal and come a part of His answer, He w lead us victoriously through the cri

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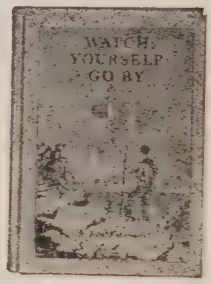

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)N THE RELIGIOUS HORIZON

ın Is World's Number ne Problem, SaysCavert

eral Council Secretary Asserts Mankind Is at Mercy of Leaders

ATTLE, Wash.—Man, and not the control of atomic energy, is the vi- problem facing the world today, Dr. uel McCrea Cavert, general secre- of the Federal Council of Church- leclared here at the Council's bien- meeting.

sserting that the power released by nic energy could make "our life an hly paradise," he said that man "is good enough or wise enough to be usted with such knowledge and er as have been put into his hands."

r. Cavert warned that no matter t forms of atomic energy controls established, the world will be at mercy of those given that control. Even the most perfect political ma- nery is no final safeguard if it is inistered by men who are self- cing," he said. "We now begin to that if we are to spend billions in Oak Ridge plant to achieve un- reamed of power, we must devote al energy to developing the kind men and women in whose hands power will mean life, not death, lessing rather than a curse."

he Federal Council leader then ed for a "true spiritual renewal, a al conversion, a turning to God and edication to his will for mankind as is Christ has made it known."

Defines Function of Council

r. Cavert devoted the major part of address to a review of the princi- ; for which the Federal Council nds.

e stressed that the Council "is not much an effort to create unity a- ng Christians as an opportunity to nifest to the world a unity that al- dy exists." Also, he stated, the ncil is not an association of differ- faiths, but "a fellowship of Church- which all confess Jesus Christ as ine Lord and Saviour.'"

hus, Dr. Cavert said, the Council is to be considered as simply a federa- n for "good works" and useful ac- ties, but also as a form of Chris- n witness and service.

lthough it is a common Protestant nt in support "of the priceless heri- e that all of the member Churches have in the Reformation," the Council does not take a negative position toward any other group of Christians, he continued.

Not a Super Church

Furthermore, he added, the Federal Council is an instrument of church cooperation, not union. It is not "a super Church nor any kind of ecclesiastical hierarchy," and "its constitution specifically declares that it has no authority over the cooperating Churches."

Dr. Cavert also stressed that the Federal Council is an instrument for making known the Churches' stand on social, political, and international questions.

"It is a way of making it clear to our nation that the churches are neither inarticulate nor hopelessly divided in the face of those urgent contemporary issues on which the peace and well-being of the world depend," he stated.

Finally, he said, the Federal Council provides a channel for relating the American churches to those of the rest of the world through the ecumenical movement as exemplified by the World Council of Churches.

National Council May Supersede It

Dr. Cavert noted in conclusion that the next meeting of the Council might be its last because the proposed National Council of Churches of Christ in the United States of America may become a reality "within three or four years."

"The time may not be far distant when the principle of cooperation among the agencies will have gone so far that their union in one Council will seem a normal and natural development," Dr. Cavert said. "If so, the Federal Council will rejoice that it may lose its separate life to find it in a larger whole."

Congregation Sacrifices Gold to Rebuild Church

Budapest—Gold rings, bracelets and family trinkets were sacrificed by Budapest's largest Lutheran congregation to rebuild its war-damaged church.

Because of Hungary's sky-high inflation, gold was the only value the contractor would accept. Members of the congregation decided, therefore, to hold collections of gold ornaments on three consecutive Sundays, and in this way raised the equivalent of 500 grams of gold, enough to meet the builder's bill.

Berlin to Have Swedish Lutheran Representative

Stockholm—The Swedish State Lutheran Church is planning to send an official representative to Berlin, Archbishop Erling Eidem, Primate of Sweden, disclosed here. He said the Swedish church and rectory in Berlin were destroyed during the war and the denomination no longer has an official spokesman there.

Anti-Clericalism Still Increasing in Italy

Rome — Anti-clerical demonstrations in Italy reached a climax in Melilli, a town in the Siracusa province of Sicily, when a bomb explosion caused damages estimated at 6,000,000 lire to the Church of St. Sebastian and attackers opened fire on nuns who sounded an alarm.

According to reports here, the high altar and two famous 15th century paintings were destroyed by the explosion. The bomb also demolished a statue of St. Sebastian and a shrine containing relics of several martyrs. In addition, gold and silver ornaments were wrecked.

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Esthonians Befriended By Florida Lutherans

Food and Shelter Given Brave Refugees While Waiting to Learn Fate

NEW YORK — Forty-eight Esthonians, who braved the Atlantic Ocean in fishing boats during August and September to seek refuge and political freedom in the United States, were warmly received by the five Lutheran churches in Miami, Florida.

While weeks passed, pending a decision from the State Department on their status as legal immigrants, the refugees had to be fed, clothed and sheltered, as they were not permitted to work. In this emergency, the Miami churches quickly accepted the opportunity to help these fellow Lutherans, who had the courage to risk their lives for the principles of democracy.

When the Esthonians arrived in Miami the Displaced Persons Bureau conducted by the National Lutheran Council's Division of Welfare for the American Section of the Lutheran World Federation, assigned the Rev. William Wahl, pastor of the Biscayne Boulevard Lutheran Church in Miami, to investigate the situation of the refugees and assist them in every possible way. The sum of $750 was later allocated from Lutheran World Action funds to meet their immediate needs.

Used Church Kitchens

Meanwhile, the Lutheran churches in Miami took a special collection on Reformation Sunday to provide the refugees with food. They were welcomed into the fellowship of the churches and parishioners invited them into their homes. The basement and kitchen of one church was opened to the Esthonians for use in preparing and eating their meals. Special plans were also made for them to celebrate the Christmas holidays as they would in Esthonia.

Dr. C. E. Krumbholz, executive secretary of the NLC's Division of Welfare, gave high praise to the Lutheran pastors of Miami for their leadership in soliciting the help and coordinating the services of other community agencies, in order that the needs of the refugees could be met more adequately. It was only after local resources and funds were nearly exhausted that an appeal was made for Lutheran World Action funds.

Helping Them Get Jobs

"The spirit and way in which these Lutheran churches met the problem of assisting these refugees during this period was most commendable," Dr. Krumbholz said. "The churches and their parishioners are aiding them in getting employment and becoming good citizens of the United States."

When the permanent status of the Esthonians is finally determined, the Displaced Persons Bureau will assist them in resettlement.

According to press dispatches, it was a Roman Catholic priest who became the chief advocate of the Esthonians. Another example of Rome's propaganda methods. — The Editor.

Milan Archbishop Warns of 'Russian Threat to Italy'

Rome—Warning of a "Russian threat to Italy" was sounded by Ildefonso Cardinal Schuster, Archbishop of Milan, in a talk to women members of the Congregation of St. Vincent de Paul.

Recalling the saying of Pope Pius X, "I see Russians in Genoa," Cardinal Schuster declared: "They are now around Trieste, but it is obvious that once the eastern door is undefended, it will be easy for them to reach Milan from Trieste and Genoa from Milan."

Reformed and United Presbyterians Plan Union

Pittsburgh, Pa.—A tentative plan for the merger of the United Presbyterian Church of North America and the Reformed Church in America has been drawn up by a joint committee of the denominations and has been submitted to both Churches for their consideration.

In presenting the plan, the joint committee emphasized that it was not sent for action or vote but for study and recommendation.

After suggestions and amendments are received, the joint committee will revise and rewrite the plan, and the revised draft will be put before the General Assembly of the United Presbyterian Church and the General Synod of the Reformed Church at their 1947 meetings.

If the two general organizations approve the revised proposal, it will then be submitted for vote to the classes and presbyteries. Results of their action then will be considered by the general organizations at their 1948 meetings. Approval by the lower bodies, it is believed, would lead to the general organizations' forming a united assembly at which the new Church would be constituted.

The new denomination will be called the United Presbyterian Reformed Church and will have an estimated membership of some 360,000.

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INNEAPOLIS, Minn.—Boards of Education representatives of the itoba Synod of the United Luther- Church, the Evangelical Lutheran rch and the American Lutheran rch, together with a special educa- l committee of the Augustana d, met in Saskatoon, Canada, re- y to consider the establishment of nt Lutheran Seminary in Canada. th the exception of the Evangeli- Lutheran Church, the synodical esentatives agreed to recommend eir respective boards that full co- ative action be taken to establish a seminary, and that it be erected he campus of the University of atchewan in Saskatoon. The uni- ty has offered a 99-year lease on ssary land for one dollar. It was osed that $200,000 be allocated to project by the cooperating groups. angelical Lutheran Church repres- ives did not enter into the pro- d educational merger as construc- is well under way on the ELC's seminary building in Saskatoon. ne ELC convention in Minneapolis June it was voted to appropriate 00 from the synodical Centennial al fund for this purpose, and rep- tatives of the Church were bound is action.

present, there are two Lutheran naries in Saskatoon, the Lutheran ge and Seminary operated by the toba Synod of the ULCA, and er Theological Seminary operated ne ELC.

new corporation will be formed he proposed joint Lutheran Sem- , with proportionate representa- by the cooperating synodical s. Prior to this conference, the ustana Synod had intended to erect vn seminary in Canada.

eminary on Chicago Campus

icago—Plans to relocate Chicago logical Seminary at Maywood, Ill., he campus of the University of ago have been approved by the Il- Synod of the United Lutheran ch in America.

e plan, given preliminary en- ement last year, calls for accept- of the university's offer to locate eminary in four buildings on the us now occupied by the ortho- clinic. Actual relocation will wait removal of the clinic to new quar- It is expected this move will not mpleted for two years.

The university has agreed to lease the property for 99 years at one dollar per year. The university will have no control over the seminary, educationally or financially.

German Protestants Urge Repatriation of Prisoners

Frankfurt, Germany—An appeal to Christians everywhere to join in efforts for the speedy repatriation of German prisoners of war was issued here by the Evangelical Church in Germany. The statement was read from pulpits during the Christmas season and many congregations signed supporting petitions.

"We implore Christians throughout the world, and all who have an understanding of genuine humanity, a regard for decent family life and a new sense of community between peoples," the statement said, "to assist in ending the suffering of our war prisoners and their families."

Expressing gratitude for the return of many war prisoners during the year, the statement added, however, that 5,000,000 Germans have still to be freed.

Lutheran Church Head Deported from Silesia

Geneva (By Wireless) — The Rev. Ernst Hornig, head of the Evangelical Lutheran Church in Silesia, former German-occupied area of Poland, has been forced to return to Germany, together with many other German Protestants deported by Polish authorities, according to Dr. Stewart Herman, American official of the World Council of Churches, who visited the area on behalf of the Council.

Hornig's place has been taken by Professor Viktor Neimczek, Polish Lutheran clergyman, who, Herman said, "did much to help the German Protestants in Silesia, despite his official connection with the military government there."

"It was due to his intervention," Herman declared, "that Silesian Protestants have been able to recover a few church offices in Breslau, as well as St. Elizabeth's church in this former German city. This historic Reformation church is one of many that were turned over to Roman Catholic authorities. Its restoration constitutes a unique case, as authoritative reports show that 75 per cent of Lutheran church property has been handed over to Roman Catholics."

Wholesale deportation of Protestant populations from Silesia, reported Herman, has meant the disintegration of the Evangelical Lutheran Church, which once had 3,000,000 members with 600 pastors. Recent reports indicate that nearly all pastors have been expelled, he said.

Protestant Group Asks Probe Of Vatican Representatives

Washington, D.C.—A spokesman for the Department of Justice said here the agency had "no comment" to make on a request by seven Protestant editors for a grand jury investigation of representatives of the Vatican in the U.S. to discover if they "are violating the Foreign Agents Registration Act."

The editors declared in a letter to Attorney General Tom Clark that the inquiry should concern itself "among other things, with the extent to which representatives of the Vatican are influencing American foreign policy."

Signers of the letter were the Rev. Guy Emery Shepler, The Churchman, non-denominational journal; the Rev. Stephen H. Fritchman, the Christian Register, Unitarian organ; the Rev. Carlyle Adams, The Presbyterian Tribune (unofficial); Dr. John R. Scotford, Advance, Congregational-Christian organ; the Rev. Emory Stevens Bucke, Zions Herald, independent New England Methodist weekly; the Rev. John W. Bradbury, the Watchman Examiner, unofficial Baptist weekly, and the Rev. Emerson Hugh Lalone, the Christian Leader, Universalist Church organ.

Lutherans Give Seven Million Insulin Units to Germany

GENEVA —Over seven million units of insulin donated by American Lutherans have been received by the Hilfswerk, welfare agency of the Evangelical Church in Germany, according to the Department of Reconstruction and Inter-Church Aid of the World Council of Churches here.

In a report to the department, George Federer, assistant director of the Hilfswerk, said the insulin units will be distributed to diabetic patients through hospitals and local health authorities in cities throughout Germany.

Federal Council Urges Curb on Drinking

SEATTLE, WASH. — A comprehensive program dealing with control of beverage alcohol and the effects of alcohol on the individual and society was adopted here by the Federal Council of Churches at its biennial meeting

The Council called for "renewed concern in relation to alcoholic beverages," and advocated the setting up of clinics, education and control by revisions of the alcoholic beverage tax structure, restriction of advertising, prevention of sales to minors, and enforcement of liquor license laws.

Also urged was the establishment of local option in states and communities where the majority of citizens concur, and action against secondary causes of drinking.

German Church May Sever State Relations

Leaders Believe That More Active Congregational Life Will Solve Problems

GENEVA — Self-support rather than dependance on state subsidies is being urged by German Protestant congregations, according to Dr. Carl Schneider, American representative of the World Council of Churches, who returned here from Eisleben, in the Russian occupation zone of Germany, where he attended Luther Memorial Week observances. Eisleben is the Prussian town where Martin Luther was born.

"Discussion meetings during the week," Dr. Schneider declared, "revealed a great desire for more active congregational life. It was felt that the new day of the church requires freedom from state subsidy and reliance on freewill offerings by the people."

The American churchman reported that attendance at the celebrations reached as high as 3,500 persons. The gatherings took place with the consent of Russian authorities, who also approved arrangements for providing meals to participants. Only restriction imposed by the Russians was that all addresses had to be submitted for censorship.

Discuss Lay Responsibility

Highlight topics of the Eisleben meetings, Dr. Schneider said, were the significance of the Protestant Reformation for women, and the "priesthood of all believers," which calls for deeper interest in theological matters by laymen and discussions of sermons with their pastors.

The Eisleben week, Dr. Schneider said, included theological discussions in which fifty theologians took part; the singing of "The Messiah" by a mass choir; an entire day devoted to discussing the place of women in the Church; forums on church music and liturgy; and the performance of a play dealing with Martin Luther's life. The play was staged in the chancel of Ancreas Church, where Luther preached his last sermon, and was witnessed by a thousand women.

Dr. Schneider, who was one of the speakers at the celebrations, said he had been asked to extend a message of greeting from women delegates to the women of America.

Taylor Non-Commital on Return To Rome in Diplomatic Capacity

New York—Myron C. Taylor, President Truman's personal representative at the Vatican, was non-commital here when asked if he plans to return to Rome in his diplomatic capacity. The question came up at a press conference sponsored by American Relief for Italy, Inc., of which Mr. Taylor is board chairman.

"I was in the White House the other day," Mr. Taylor told reporters, "and as I left, your colleagues there—a very charming and able group of men—asked me the same question. I replied that only the President could answer that. That's the only answer."

Norwegian Bishops Urge Interest in World Council

Oslo—The Council of Bishops of t Norwegian State Lutheran Church h sent a circular letter to all parish of cials urging "more widespread interes in the World Council of Churches Geneva and in efforts generally international Christian cooperation.

The circular was signed by Bish Eivind Berggrav, Primate of the No wegian Church; and Bishops J. Maro A. Fleischer, G. Skagestad, W. Kroh Hansen, A. Fjellbu, and J. Smemo.

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thodox Church Here Stays in Moscow Fold

ognizes Russian Patriarch, But Demands Full Autonomy in Administration

LEVELAND — By a three to one vote, the sobor or general council the Russian Orthodox Church in erica resolved to recognize Mos- leadership of the Church on con- on that the Ameri an body is grant- complete autonomy and the privi- of electing its own ruling head.

he four-day sessions here were at- led by more than 300 lay and cler- delegates from 275 Russian Ortho- parishes in the country gathered the Church's first general council e 1937.

n resolutions adopted by a vote of to 61, the council requested Patri- n Alexei of Moscow "to continue Russian Orthodox Church in Amer- in his fold as its spiritual head," vided that it retain "full adminis- ive autonomy." It reaffirmed its giance to Metropolitan Theophilus, head of the American Church, and rted that the highest authority in Church is the sobor, which elects metropolitan.

Will Leave Dissident Synod

he council said the terms of the eement will be submitted to Pat- rch Alexei of Moscow in the next or three months, and that as soon they are accepted, the American rch will sever relations with the od of the Russian Church abroad. s body is the so-called Dissident lovtsky Synod, headed by Metro- itan Anastasius, which was former- established in Belgrade and now has dquarters in Munich.

nother important decision of the or was the appointment of a com- tee to draft a constitution for the erican Church "on democratic s." The draft is expected to be le available within one year, and ies will be distributed to delegates study before it is submitted for fin- approval at the next sobor.

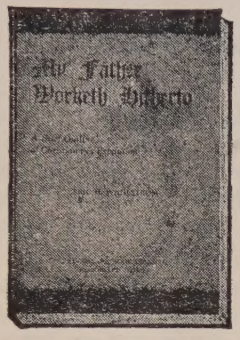
reliminary ceremonies of the as- bly, which met in the Russian Or- dox Church of St. Theodosius, were sided over by Metropolitan Theo- lus, assisted by Archbishop Leonty Chicago, Bishop John of Alaska, and hop Jeromine of Detroit and Cleve- d. Telegrams of greeting were read m Russian Orthodox clergy in Paris, m Russian invalids of World War I Belgium, and from parishes in all ts of the United States.

Garbett Sees Anglican Church Facing Financial Crisis

London—The Church of England faces "a great financial crisis" due to threatened loss of income when Britain's railroads are nationalized and the Church must accept "what appears to be inadequate compensation," for its holdings, according to Dr. Cyril Forster Garbett, Archbishop of York.

Writing in the York diocesan bulletin, Dr. Garbett said this loss and other financial reverses must be offset by increased church attendance and by "gifts made more regularly and related to the changed value of money." He also proposed a readjustment of church organization to provide for mergers of parishes which could be supervised "from a common center."

Each a leader . . .



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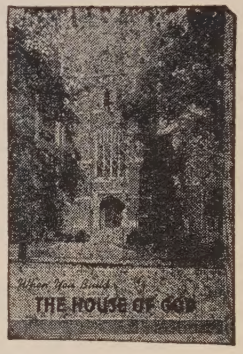

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Undaunted Finns Work To Rehabilitate Nation

One in Every Six a War Casualty — Grateful for American Gifts

NEW YORK — The people of Finland have tightened their belts, but are undaunted in spirit, as they face another hard winter of shortages and privation, the Rev. Herman Keiter, director of religion at Hartwick College, Oneonta, N. Y. states.

Dr. Keiter has just returned from a nine-month visit to Finland, where he traveled more than 2,000 miles a month through that war-devastated country. He went as a joint appointee of the Lutheran World Federation, American Section, and the American Friends Service Committee.

"I have seen families with parents, children and relatives of all ages forced to live in a 20x20 foot barrack room, with as many as 17 persons in one room," Dr. Keiter said.

Finnish Children Suffer

"I have seen Finnish children scrawny from lack of food, scabby or twisted from hunger diseases — like bone softening rickets, etc. I have seen them barefoot in the deep winter snow, because they had no shoes to wear."

Dr. Keiter paid tribute to the gallant spirit of the Finns who, he said, were steadfastly going forward with rehabilitation despite their handicaps of destruction, depleted transportation, skimpy rations and a shortage of manpower. One out of six Finns was killed during the wars, Dr. Keiter said, and destruction was widespread. Food shortages are due to lack of imports and to the fact that the land lost much of its productiveness through lack of fertilizer during seven war years.

"The Finns have done a marvelous job of evening out the supplies they have," Dr. Keiter said in commenting on food distribution there. He added that "relief agencies in Finland operate honestly and with exceptional efficiency, so that what help is given goes rapidly to the people who need it, without any distinction as to creed or political connections.

"In Jyvaskyla, for example, scores of volunteers from the community worked 20 hours a day during the pre-Christmas week to get donated clothing out to the neediest families before Christmas."

Food Shortage Threatens

The food shortage threatens to become even more acute between January and the coming of the harvest—next July, Dr. Keiter said.

"Supplies of staple food items, such as potatoes, are expected to be exhausted by spring," he said. "There is little chance of securing enough foreign credit to buy sufficient additional potatoes for needs until the harvest."

As a representative of the Lutheran World Federation's American Section, Dr. Keiter served the Finnish people on behalf of Lutherans in America who have already allocated more than a million dollars for relief and rehabilitation work in that country. Approximately 96 percent of Finland's 3½ million population are Lutheran.

Dr. Keiter said the American Friends Service Committee program, which is part of a $7,000,000 relief program in eleven countries, was conducted in Lapland and Middle Finland.

Augustana Board Would Pool Mission Finances

Minneapolis, Minn.—In a precedent-setting action for the denomination, the Board of Home Missions of the Augustana Synod has offered to pool its financial resources and manpower with other Lutheran bodies.

A resolution adopted at the Board's annual meeting said it is estimated that from 25 to 35 per cent of the home mission funds of the participating general bodies of the National Lutheran Council are "expended on duplicated and overlapping missionary efforts."

"These duplicated efforts involve a sinful waste of manpower," the board declared.

It pointed out that new communities have not for many years been established along nationalistic lines and said "the establishing of new missions along synodical lines retards the total expansion of the Lutheran Church in the United States and Canada."

To the end that home mission work might be prosecuted "more effectively and aggressively," the Board put itself on record as "opposed to the continuation of a policy that permits duplicated efforts, competitive altars, wasted manpower and the establishing of new missions along synodical lines."

Former Sightless Youth to Become Minister to Blind

New York—His sight restored after a life-time blindness, William McDonald, 22, of Austin, Texas, will enter the Concordia Collegiate Institute, Bronxville, N.Y., where he will begin his studies for the Lutheran ministry "so I can serve the blind."

Young McDonald regained his sight only a few weeks ago, after submitting to four operations at Lenox Hill Hospital here. On November 11 he had a corneal transplant. The bandages were removed on Dec. 9, and McDonald was able to see.

Federal Council Again Refuses To Admit Universalist Church

Seattle, Wash.—The biennial meeting of the Federal Council of Churches here again turned down an application of the Universalist Church in America for admission into the Council. Four other denominations also were refused admittance, and one, the Evangelical Unity of Czech-Moravian Brethren of North America, was accepted.

Although repeating its action of 194 when it rejected the Universalist application, the Council left the door open to further action by appointing a seven-man committee to confer with Universalist officials.

The committee was instructed to report to the next biennial meeting in 1948. Presumably, discussions with the Universalists will deal with the denomination's theological concepts, particularly those concerning the divinity of Jesus Christ, a point said to be the main issue in the Council's refusal to admit the group.

Lutheran Center in Tokyo?

Chicago—A special meeting of the Service Commission of the National Lutheran Council and the Army and Navy Commission of the Missouri Synod, was held here in December to discuss the possibility of establishing a joint Lutheran Service Center in Japan. To date, permission has not been granted for any type of center except those of the Red Cross, but a more liberal policy is expected shortly.

At its meeting last September, the executive committee of the National Lutheran Council allocated funds for a Service Center in Tokyo as soon as permission is granted by American authorities.

Priest Elected President Of Chaplains' Association

Washington, D. C. — Father Robert White, U.S. Naval Reserve (Inactive), the only chaplain in American history to be named a commodore in the Navy, was unanimously elected president of the Chaplains' Association of the Army and Navy at the closing sessions of the organization's 16th annual conference here. He is dean of the Law School of the Catholic University of America.

Father White, who was cited for distinguished service during the war, succeeds Chaplain N. M. Ylvisaker, a Lutheran, who had served as Association president since 1941, when annual conferences were cancelled because of war-time restrictions and the services members all over the world.